Lucifuge

The Grand Grimoire of Infernal Witchcraft

R. C. Trevil

Black Book of Lucifuge : The Grand Grimoire of Infernal Witchcraft

R.E.Trevil

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NOLI ME TANGERE.

It is said that the mere possession of a Black Book will make one a Witch, and indeed this one blessed/cursed by Lucifuge shall. Perhaps it is best to read this haunted tome from front to back before attempting any of the experiments within. It may be advised however, that the best course of action would be to burn this cursed book. Barring that, perhaps one might begin to use the prayer for evening meals found in the first chapter daily, and perform the incense offering also found in the first chapter upon a first, second, or even third reading of this text before attempting any of the experiments within. Such actions would show the spirits involved you are serious, and perhaps may heighten your chances of success···..

Stultus ruit et nihil recipit. Astutia cum patientia et devotione movet, mundus erit ad rapinam illorum.

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MONITUM!

Consider this adult knowledge, and not legal,
financial, or medical advice. Use this information
at your own risk. If you experience any problems,
contact a doctor, psychologist, or lawyer.
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for consequences of your actions.
Stulti bibant venenum suum…..

BOOK I - CLAVICULA INFERNI

1 THE GRAND INITIATION OF INFERNAL WITCHCRAFT

Abstain from sexual activity for 7 days prior to the ritual; this is not Christian fear-based prudence, rather the purpose of his is to build up your energy and focus towards the evocation and your goal.

At the evening meal, recite the following prayer to Lucifer for each of the 7 days.

I invoke you, O thou powerful and wise Lucifer, Emperor of Rebel Spirits, I implore you O thou Prince Beelzebub, I implore you Grand Duke Astaroth, I implore you Daemon

within, ascend in my spirit and the Black Flame shall spark and blaze within. So it shall be, Hail Lucifer.

Light a single candle before going to bed for the first three consecutive nights of seeking a pact with Lucifuge. On each of these three nights the witch reads the Lord's prayer backwards, while visualizing chains around the wrists and ankles being struck by bolts of lightning. The witch also visualizes all the Judeo-Christian clap-trap being lifted from the proverbial shoulders.

Nema! Livee, morf su revilled tub noishaytpmet ootni ton suh deel sus tshaiga sapsert taht yeth. Vigrawf eu za sesapsert rua suh vigrawf derb ilaid rua yed sith suh vig neveh ni si za thre ni nud eeb liw eyth muck modngik eyth main eyth eeb dwohlah nevah ni tra chioo. Retharf rua!

On each of the 7 days, take time each day to focus on your ritual evocation and the goal you have determined. Contemplate where you are in life and what you wish to achieve in due course. Remove any guilt or doubt which may attempt to infect your thoughts, remembering that you are a witch.

The place of operation should be in a solitary location, in the wilderness, empty graveyard or desolate remote crossroads where none shall interrupt the rite.

On the first day you will go to the location and using frankincense and myrrh moistened with three drops of your own blood, fumigate while uttering the below incantation. This should be conducted at dusk.

I offer you this incense, O great Lucifer, Beelzebub and Astaroth, this in the honor, power and wisdom of your spirits, Hail to you Infernal Spirits, O great Lucifer accept this sacrifice.

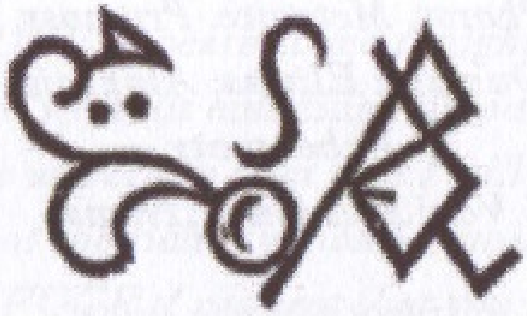
Repeat the incantation as many times as it takes to burn the incense, collect the ashes once it has been extinguished. The ashes should be thrown to the West towards the setting Sun while uttering the following prayer.

It is for the honor, power and wisdom of your name, O great Lucifer, Beelzebub and Astaroth that I offer to you the ashes of this sacrifice. Accept these ashes, O great Lucifer.

Obtain a simple pack of common playing cards, specifically for this ritual, which shall be used in this and following rituals to commune with the demons. On the second night the deck should be consecrated at the location of the ritual during the hours of night.

I call to you, O great Lucifer, Emperor of Rebel Spirits; Belzebuth, Prince of the Powers of Air; Astaroth, Grand Duke of the Infernal Powers; be favorable unto me and imbue this deck of cards with the wisdom of the Infernal Spirits and impart this deck of cards with the powers of Hell. O great Lucifer, Belzebuth and Astaroth, so it shall be, Hail.

After having pronounced these terrible words of power, keeping your eyes focused on the west and night sky, let the deck of cards absorb the powers of darkness. Take the red Joker card from and draw the sigil of Lucifuge in black upon it.



On the fourth night go to the ritual location at midnight with the deck of cards and the Lucifuge Joker card.

Call out to Lucifer in the East:

Lucifer, Ouyar, Chameron,
Aliseon, Mandousin, Premy,
Oriet, Naydrus, Esmony,
Eperinesont, Estiot, Dumosson,
Danochar, Casmiel, Hayras,
Fabelleronthou, Sodirno, Peaham,
Veni Lucifer, Nema!

Call out to Belzebuth in the South

Belzebuth, Lucifer, Madilon,
Solymo, Theu, Ameclo,
Sagrael, Praredun, Adricanorum,
Martino, Timo, Cameron,
Phorsy, Metosite, Prumosy,
Dumaso, Elivisa, Alphrois,
Fubentroty,
Veni Belzebuth, Nema!

Call out to Astraroth in the West

Astaroth, Ador, Cameso,
Valuerituf, Mareso, Lodir,
Cadomir, Aluiel, Calniso,
Tely, Plorim, Viordy,
Cureviorbas, Cameron, Vesturiel,
Vulnavii, Benezmeus Calmiron, Noard,
Nisa Chenibranbo Calevodium, Brazo
Tabrasol,
Veni Astaroth, Nema!

Kneel down in the center of the ritual location with sigil of Lucifuge in front of you.

Emperor LUCIFER, master of all the rebel
spirits, I ask you to be favorable in my
summons of your Great Minister

LUCIFUGE ROFOCALE, since I wish to make a pact with him. I also request that you, Prince BELZEBUTH, protect me in my undertaking; O Come ASTAROTH BE propitious and ensure that the great LUCIFUGE appears to me tonight in human guise and without emitting foul odors and he grant me as per the pact that I will present to him, all of the riches which I require. O great LUCIFUGE, I request that you abandon your dwelling, in whatever part of the world it should be, to come and speak with me.

Call out saying, "Lucifuge I have come, where are you?", and then wait there, shuffling the cards, chanting as you do

Osurmy, Delmusan, Atalsloym,
Charusihoa, Melany, Liamintho,
Colehon, Paron Madoin, Merloy,
Bulerator, Donmedo, Hone, Peloym,
Ibasil, Meon, Alymdrictels Person,
Crisolsay, Lemon, Sessle, Nidar, Horiel,
Peunt, Halmon,
Asophiel, Ilnostreon, Baniel,
Vermias, Slevor, Noelma,

Dorsamot, Lhavala, Omor,
Framgam, Beldor, Dramgin,
Veni Lucifuge, Nema!

If at 3 am, Lucifuge has not appeared, leave without looking back and return the next night, repeating the rite of this night again. If the operation is not successful after three nights, abandon this enterprise until the next moon.

One night, the presence will be unmistakable. Then, rub your hands with some of the dirt from the ritual location and say the following one more time

Osurmy, Delmusan, Atalsloym,
Charusihoa, Melany, Liamintho,
Colehon, Paron Madoin, Merloy,
Bulerator, Donmedo, Hone, Peloym,
Ibasil, Meon, Alymdrictels Person,
Crisolsay, Lemon, Sessle, Nidar, Horiel,
Peunt, Halmon,
Asophiel, Ilnostreon, Baniel,
Vermias, Slevor, Noelma,
Dorsamot, Lhavala, Omor,
Framgam, Beldor, Dramgin,

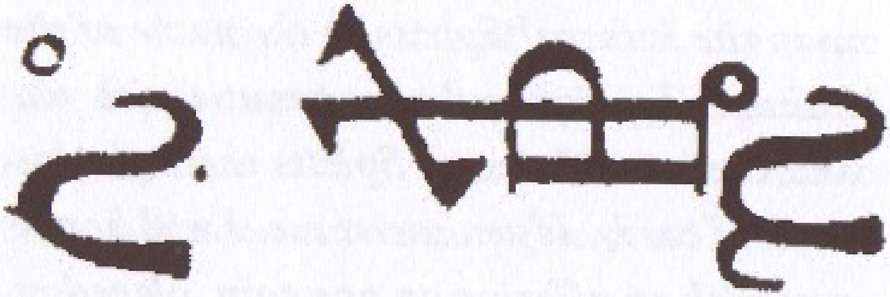
Hail Lucifuge, Nema!

Hail great spirit Lucifuge, I have called you forth to assist me in my path of power and wisdom; to grant me the authority to call upon the Infernal Spirits in the name of the Infernal Trinity, and to commune with you and the other Infernal Spirits through this deck of cards. If you assist me, I will honor you with an offering on one coin, placed in the earth each Monday with incense burnt. I seek this agreement for the period of (appropriate time). I seek in addition that my personal demon may become known to me, that knowledge and insight cause this genius to elevate in power with your guidance.

Ask Lucifuge if they will accept your offering and seal the pact. Shuffle the deck seven times, deal 3 cards

3 red cards: A firm yes
2 red cards and 1 black card: A qualified yes.
2 black cards and 1 red card: A qualified no.
3 black card: A firm no.

If you receive a "no", restate the terms of your pact, shuffle the deck seven times and deal another 3 cards. If after three attempts the answer is still no, abandon this enterprise until the next moon.



The Signature of Lucifuge

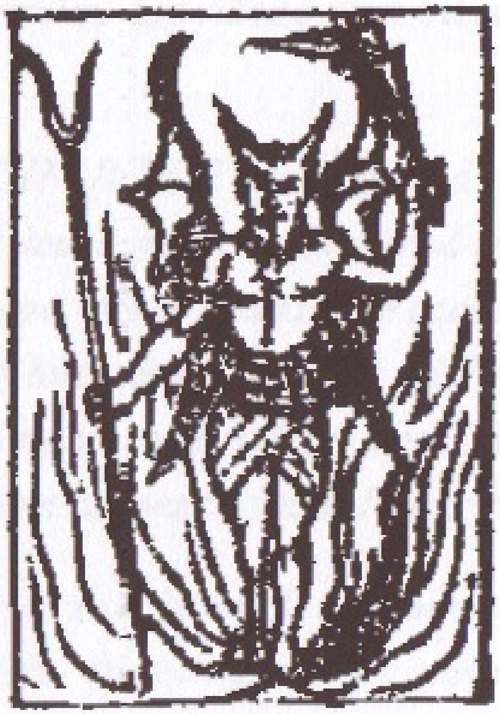
If the pact was successful, draw the signature of Lucifuge upon the back of the Red Joker card, then dismiss Lucifuge and offer thanks unto Lucifer

O great LUCIFUGE, I am satisfied with you at present; I leave you to peace and to retire to wherever you wish. Recall the terms of our pact, and as I keep my end, thus will you keep yours. In the name of Lucifer, Beelzebub and Astaroth, leave in peace until I next call you.

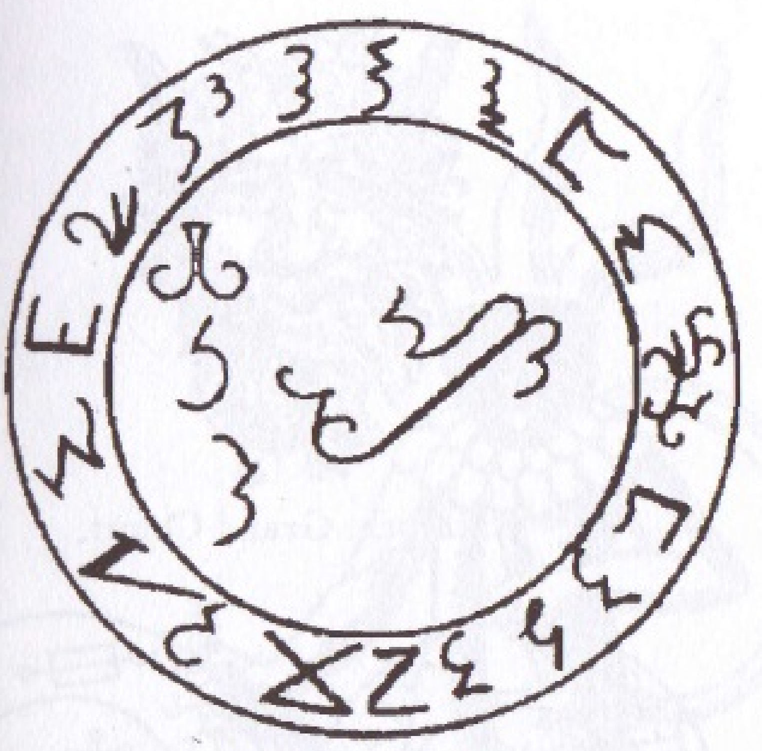
Offer red wine and burn frankincense, both moistened with three drops of your blood, saying:

O Prince Lucifer, I honor your union with my spirit and am satisfied at present. My success and manifested goals are also yours. I pour this libation and offer this incense to you, that our power shall expand according to my desire. Hail unto Lucifer, Beelzebuth and Astaroth, be favorable unto me and with strength and desire may I cover my being with your garments of darkness and blazing light. So it shall be. Nema!

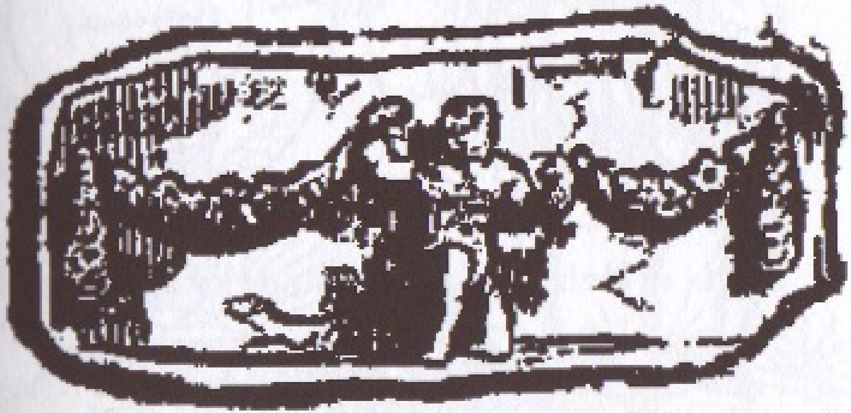
2 THE NAMES AND OFFICES OF THE INFERNAL SPIRITS



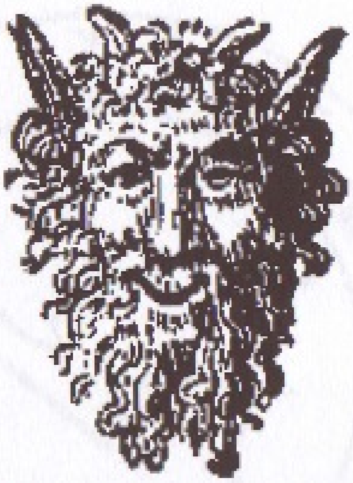
Lucifer, Emperor



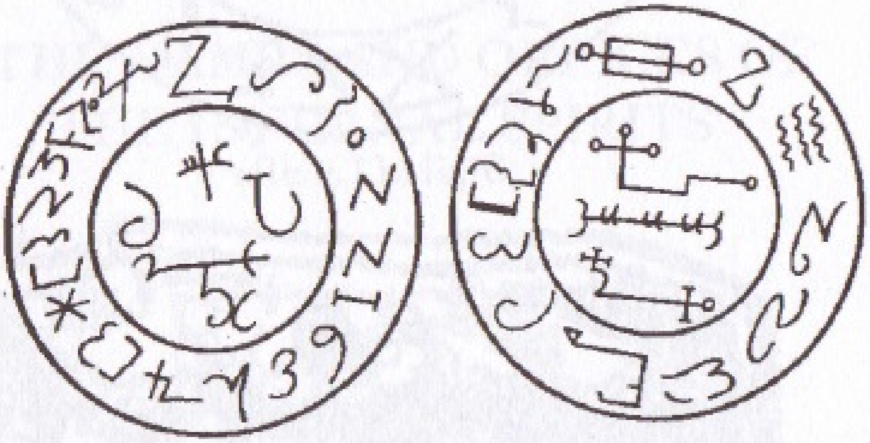
Sigil of Lucifer



Belzebuth, Prince

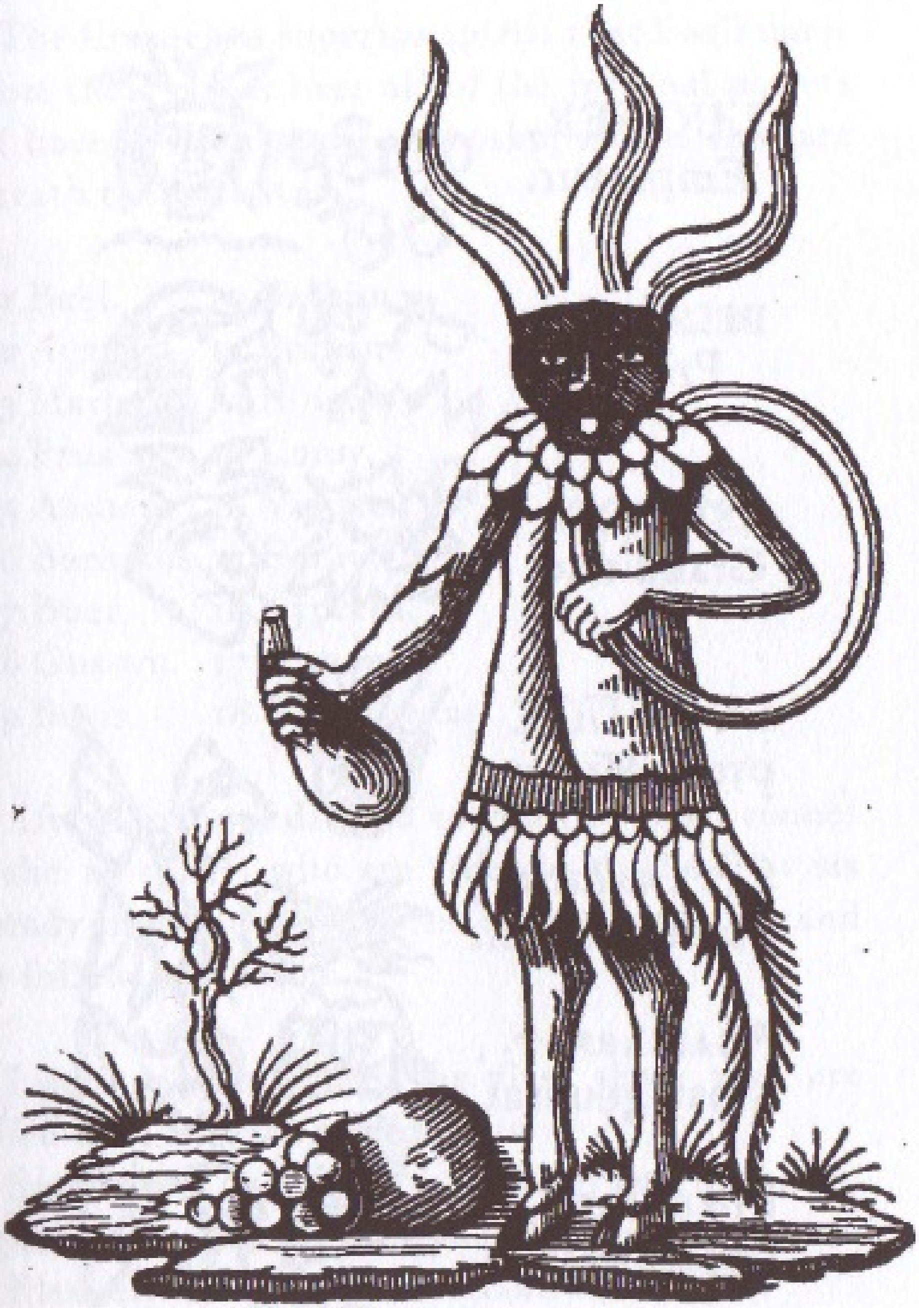


Astaroth, Grand Count



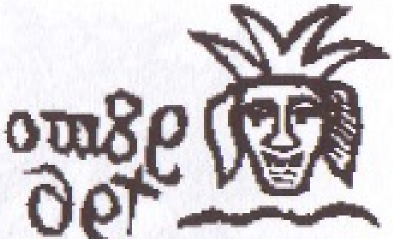
Sigils of Belzebuth (left) and Astaroth (right)

Then come the superior spirits who are beneath the three above-mentioned, that is:

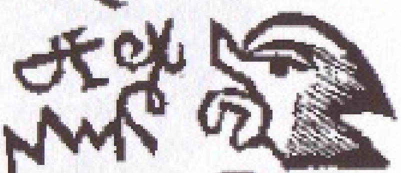


Lucifuge, Prime Minister
Satanachia, Great General
Agliarept, General
Fleurety, Lieutenant General
Sargatanas, Brigadier
Nebiros, Camp Marshal

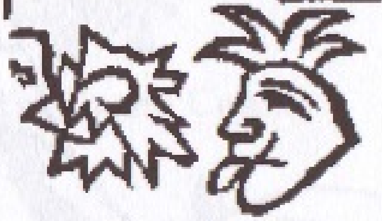
LUCIFER,
Empereur.



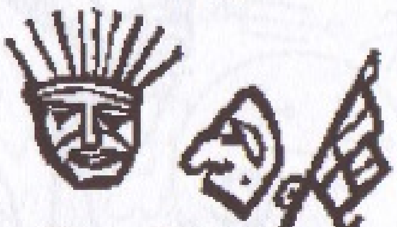
BELZÉBUT,
Prince.



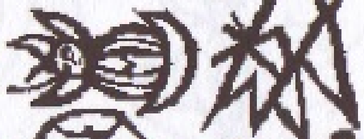
ASTAROT,
Grand-duc.



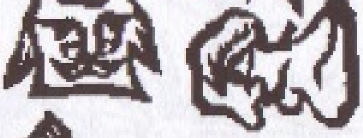
LUCIFUGÉ,
prem. Ministr.



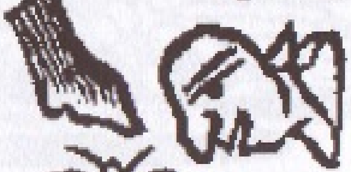
SATANACHIA,
grand général.



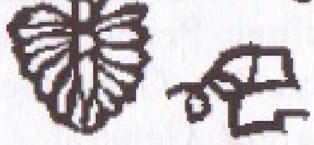
AGALIAREPT.,
aussi général.



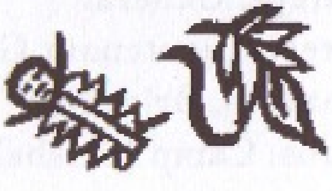
FLEURETY,
lieutenantgén.



SARGATANAS,
brigadier.



NEBIROS,
mar. de camp.



The first seven superior spirits that I will name direct their power over all of the internal powers and have at their service 18 other spirits that are beneath them, that is:

1 Baël.
2 Agares.
3 Marbas.
4 Pruslas.
5 Aamon.
6 Barbatos.
7 Buer.
8 Gusoyn.
9 Botis.
10 Bathim.
11 Pursan.
12 Abigar.
13 Loray.
14 Valefar.
15 Forau.
16 Ayperos.
17 Nuberus.
18 Glasyabolas.

After having indicated to you the above names of the 18 spirits who are inferior to the first six already mentioned, it is necessary to understand the following, that is:

Lucifuge commands the first three who are called Bael, Agares and Marbas.

Satanachia over Pruslas, Aamon and Barbatos.

Agliarept over Buer, Cusgyn and Betis.

Fleurety over Bathim, Hursan and Eligor.

Sargatanas over Loray, Valefar and Farai.

Nebiros over Ayperos, Naberus and Glosialabolas.

Although there are millions of spirits that are all inferior to those above, it would be useless to describe them because they are employed by the superior ones.

Knowing precisely the powers, sciences, arts, and abilities of the said spirits, when you want to make a pact you can find them from the abilities of the six higher spirits which will be needed.

LUCIFUGE ROFOCALE has the control, with which LUCIFER has invested him, over all the wealth and treasures of the world. His subordinates are Baal, Agares and Marbas, and several other thousands of demons or spirits which are him all subordinated to him.

The grand SATANACHIA has the power of subjecting all wives and maidens to his wishes, and of doing with them, as he wills. His subordinates are Pruslas, Aamon and Barbatos.

AGALIAREPT has the faculty of discovering arcane secrets in all the courts and council-chambers of the world; he also unveils the most sublime mysteries. He commands the Second Legion of Spirits, and his subordinates are Buer, Gusoyn and Botis, etc., etc.

FLEURETY has the power to perform any labour during the night and to cause hailstones in any required place. He controls a prodigious army of spirits, and has Bathsin (or Bathim), Pursan and Eligor as his subordinates.

SARGATANAS has the power to make any person invisible, to transport him anywhere, to open all locks, to reveal whatsoever is taking place in private houses, to teach all the arts of the shepherds. He commands several Brigades of Spirits, and has Zoray, Valefar and Faraii for his immediate inferiors.]

NEBIROS has the power to inflict evil on whomsoever he will; he discovers the Hand of Glory and reveals every virtue of metals, minerals, vegetables, as also of all animals, both pure and impure. He possesses the art of predicting things to come, being one of the greatest Necromancers in all the Infernal Hierarchies; he goes to and fro everywhere and inspects the hordes of perdition. His immediate subordinates are Ayperos, Naberrs and Glassyalabolas

3 CONJURATION OF THE INFERNAL SPIRITS

Knock on the ground with your left hand nine times. Then chant to raise dark spirits;

Nema. Olam a son arebit des
Menoitatnet ni sacundi son en te
Sirtson subirotibed
Sumittimid son te tucis artson
Atibed sibon ettimid to
Eidoh sibon ad
Munaiditoc murtson menap
Arret ni te oleac ni
Tucis aut satnulov taif
Muut mungur tainevda

Muut nemon rutecifitcnas
Sileac ni se iuq
Retson retap

Begin your perambulation of the space or circle and say the following.

O Lord Lucifer, we appeal unto Your power. Oh Prince Belzebuth, confirm this work which is being manifested within me. I claim the Power of the Seven Seals of the Apocalypse. I have beheld Satan as a light falling from the Heavens.

It is You who hath given us the power to trample our enemies under our feet. Naught will harm us, not even Yadas ,Notammargartet ,Haj ,Yanoda ,Eihcrase ,Noile ,Tobabez ,Ehole ,Iole.

Who is the one who shall ascend upon the mountain of the Lord of Witches? It is I! I consecrate this circle in the name of the most powerful Lucifer, Lord of Witches! That it may be to me and all a shield and protection, against all malignant spirits and powers in the name of Lucifer, Belzebuth and Astaroth and all infernal powers

With your perambulation completed, return to the altar/circle middle/ritual focal point and say:

Princes, open your Gates, open the Infernal Gates and the Lord of the Flies shall enter! Princes, Raise up the Infernal Gates, and Lucifer shall enter! Princes, Raise up the Infernal Gates and Astaroth shall enter!

Facing the appropriate direction call to the Infernal Trinity in turn:

Lucifer (East)

Lucifer, Ouyar, Chameron,
Aliseon, Mandousin, Premy,
Oriet, Naydrus, Esmony,
Eperinesont, Estiot, Dumosson,
Danochar, Casmiel, Hayras,
Fabelleronthou, Sodirno, Peaham,
Veni Lucifer, Nema!

Belzebuth (South)

Belzebuth, Lucifer, Madilon,
Solymo, Theu, Ameclo,
Sagrael, Praredun, Adricanorum,
Martino, Timo, Cameron,
Phorsy, Metosite, Prumosy,
Dumaso, Elivisa, Alphrois,
Fubentroty,

Veni Belzebuth,Nema!

Astaroth (West)

Astaroth, Ador, Cameso,
Valuerituf, Mareso, Lodir,
Cadomir, Aluiel, Calniso,
Tely, Plorim, Viordy,
Cureviorbas, Cameron, Vesturiel,
Vulnavii, Benezmeus Calmiron, Noard,
Nisa Chenibranbo Calevodium, Brazo Tabrasol,
Veni Astaroth,Nema!

In the name of of Lucifer, Belzebuth and Astaroth and all infernal powers, Lords of this world and the Infernal Kingdoms, come all ye spirits of hell by the power of your kings. All the spirits of all the hells shall appear to me, before this circle, when-soever I shall call upon them. Having been commanded, come all ye at my commandments to do all that is in your power .

Come, therefore, from the East, South, West and from the North. I conjure and command you by the virtue and the power of Lucifer, Belzebuth and Astaroth and all infernal powers

IAO NOXXON OAI. Nema.

Spirit Conjuration

From among you I summon [···.] in the name of his/her lord [···.] by these mighty and terrible words:

Osurmy, Delmusan, Atalsloym,
Charusihoa, Melany, Liamintho,
Colehon, Paron Madoin, Merloy,
Bulerator, Donmedo, Hone, Peloym,
Ibasil, Meon, Alymdrictels Person,
Crisolsay, Lemon, Sessle, Nidar, Horiel, Peunt,
Halmon,

Asophiel, Ilnostreon, Baniel,
Vermias, Slevor, Noelma,
Dorsamot, Lhavala, Omor,
Framgam, Beldor, Dramgin,
Veni N, Nema!

Here do any divination, spell work, or communion with the Infernal Spirits

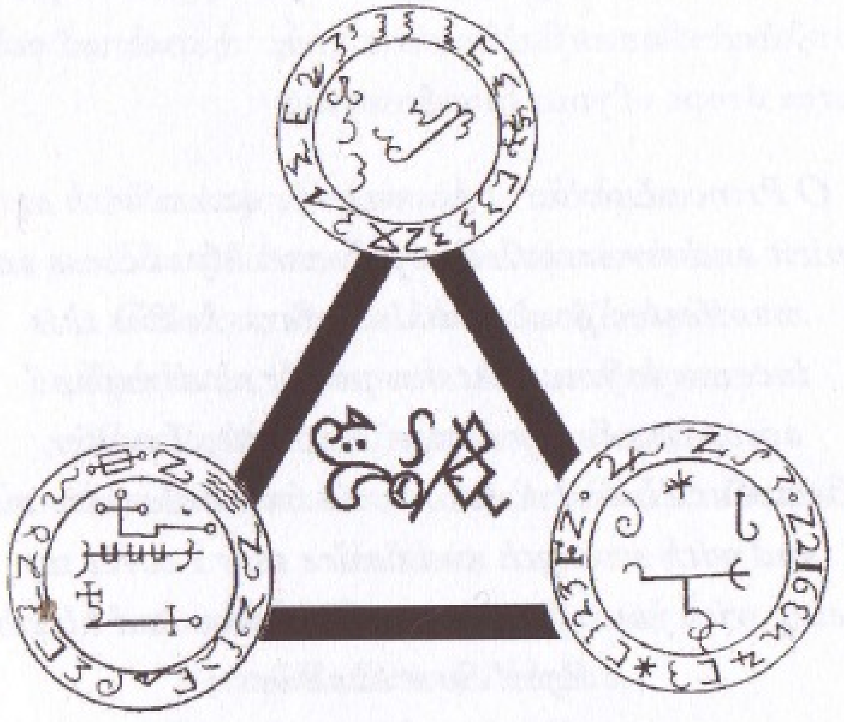
Once your work is done, dismiss Lucifuge and any other spirits called and offer thanks unto Lucifer

O great LUCIFUGE, I am satisfied with you at present; I leave you to peace and to retire to wherever you wish. Recall the terms of our pact, and as I keep my end, thus will you keep yours. In the name of Lucifer, Belzebuth and Astaroth,

leave in peace until I next call you.

Repeat this as necessary for any other spirits conjured then offer frankincense, moistened with three drops of your blood, saying:

O Prince Lucifer, I honor your union with my spirit and am satisfied at present. My success and manifested goals are also yours. I offer this incense to you, that our power shall expand according to my desire. Hail unto Lucifer, Belzebuth h and Astaroth, be favorable unto me and with strength and desire may I cover my being with your garments of darkness and blazing light. So it shall be



Goetic Triangle of Infernal Conjuration

4 LUCIFUGE'S RITE OF BLACK DIVINATION

Items Required

- The deck of playing cards, consecrated initially through workings with Lucifuge and kept cultivated on a regular basis to keep its enlinkments strong
- Empowered Chalk
- Black Arts or Wisdom Incense blend
- 3 red candles dressed with Wisdom oil
- Libation and tobacco offerings to the Infernal Trinity, Lucifuge, and the attending spirits

Open the ritual in the manner given previously and express your intention to Lucifuge, libations are sprayed over the sigils of the Infernal Trinity, Lucifuge, and any other spirits you have pacts with for divination drawn with chalk before the altar, and offerings of incense and tobacco are given before the three candles are lit.

Express your intent again holding the card deck in your left hand in the incense smoke and then shuffle the cards seven times while focusing on the first card position in its specific context; then intuitively pull a card and put it in its place. The same procedure is then repeated for the other card positions.

7 card Horseshoe Spread
Position 1: The past
Position 2: The present
Position 3: The near future
Position 4: The querent's attitude or desired outcome in regards to the situation
Position 5: The energies surrounding the situation
Position 6: Obstacles (in the way of reaching the desired outcome)
Position 7: The probable outcome

For some of the cards you may immediately sense the contextual meaning, but for others you may need to contemplate further. With the spirit's aid you will sense the general vibe of the situation, pay attention to other signs, perhaps you will notice the flame of the middle candle burning much higher than the others for some time, which directs your focus toward the card in position 4, the card nearest it.

Once an interpretation has been determined, recite it out loud to the attending spirits again holding the card deck in your left hand in the incense smoke and then shuffle the cards seven times while focusing on your interpretation. Deal 3 cards

3 red cards: A firm yes
2 red cards and 1 black card: A qualified yes.
2 black cards and 1 red card: A qualified no.
3 black card: A firm no.

Further information may be obtained through these cards' meanings. If you received a no, take some time to consider these three new cards in context of the first 7. Once you feel confident you have divined the meaning of the cards, recite it out loud to the attending spirits again holding the card deck in your left hand in the incense smoke and then cut the cards seven times while focusing on your interpretation. Draw the top card. If it is red, then you are correct. If it is black, take note of all cards drawn and their position, and come back to its interpretation later.

Close the ritual as usual.

CONCERNING DIVINATION & COMMUNING WITH THE INFERNAL SPIRITS

Within almost all traditional and initiatory systems it is a basic fact that you must learn a divination technique in order to speak to the spirit and gain insight, to know if offerings are accepted or not and get other kinds of answers and guidance that you need.

In many contexts divination is always used to find out as much about the situation at hand as possible, before actually starting the magical work of affecting the situation in different ways. There is in such settings seldom if ever any talk about "evoking" godforms to receive the answers.

Divination serves to distinguish between mundane wishful thinking/fantasies and the actual occult truth, and through the ritual construct the influence of the former can be decreased and the correct answers received, if one possesses the potency to contact the spirit-world, receive and be able to interpret such answers in the first place, that is.

There are also different levels of" dignity" to different workings and while answers to" daily life" matters can indeed be answered by the faithful famuli, such basic matters are not something that I would even consider trying to "evoke" the Master himself to receive an answer to.

These methods are not only employed in divination workings proper, but always considered in all types of workings. As examples can be mentioned the ritual cleansing with an egg, that is later cracked and poured into a glass of water for later disposal.

The shapes that the egg takes in the water are first interpreted in different ways in order to find out the result of the ritual cleansing, the reason behind the problems in the first place and also signs for what possibly needs to be further done about it and so on.

Furthermore, divinatory omens are often noticed in flames of candles burning during rituals, as well as the wax remains when the candles have been consumed, in the ash and glow of the tobacco offerings, the smoke of the incense, the bubbles in the water glass etc.

In other words, divination is something that on **some** level is always present in our work, just in different ways and on different levels suitable to the exact situation at hand.

Divination methods also need to be tested, as some are contextually more fitting than others and while one practitioner may be talented in oneiromantic rites others may find card readings more suitable etc. A carpenter doesn't only use one tool and there is no need to limit oneself to just one divination tool either – if one doesn't work, try and in time learn to master another.

While psychic or intuitive readings of course also play a major role in all this, one still need a structural framework that hinder delusional ego projections, and this framework can in itself be seen as a tool to aid in the attaining of the" opening of the Eye through the death of the I".

This is the whole point with the complex means for manifestation and enlinkment that we create for the spirits, so that we then through and in front of such "fetishistic Points", once they are heated up and activated, can bring in that specific "Something Else" that can overshadow or illuminate, through the divinatory systems of psychic and spiritual focusing used and so deliver answers and insight meant to overwrite one's own inclinations and mental human ego based shortcomings.

While the" demonolatry" people of the internet claim that their deity/god is constantly jumping around them and talking face to face to them, it is in fact in 99,9% of the cases most likely their imaginary kindergarten friends they are talking about, as proven by the nonsense they spew about topics that they have no insight in.

They either let their own thoughts rule the proceedings, make things up because they don't actually believe in spirits and just want attention, or they are just mentally ill (or a combination of all the above).

This is something that most people that have succeeded with any level of magical initiation already easily see through and understand.

With this in mind one can approach these solemn rites with a more correct frame of mind and understand the necessity for the devotional rites, sacrifices and offerings given, both as a token for one's thankfulness and devotion and for the more practically inclined reason of maintaining the links established through sympathetic elements and the intermediary spirits."

MEANINGS OF THE CARDS

The firstmost rule is easily had:
Red cards are good and black cards are bad.

The secondmost rule shall bring greater fruits:
It deals with the meanings of each of the suits.
The Hearts count as love, family, and friends.

Diamonds are money, wealth, means, and ends.
Clubs shall mean work, callings, and plans,
And Spades are the troubles that plague every man.

The thirdmost rule toward number inclines;
Just note the card's pip and read here their signs:

An Ace brings beginnings,
And Two gives exchange,
Three shows things growing,
But Four does not change.
Five is the body, Its health and its stead,
Six shows a path, That the Seeker shall tread.
Seven brings troubles, That Fate has assigned,
While Eight shows ideas, And thoughts in the mind.
Nine heralds changes, And Ten is the end,
While Kings are the symbols Of power and men.
Queens are the emblems Of women and truth,
A Knave is a message, A girl, or a youth.

Even a witch of dismal memory may assimilate these rules over time, and having done so, shall have a serviceable oracle at her disposal.

Examination of the Firstmost Rule

In order to begin training one's intuitive faculty, it is best to start reading playing cards in combinations right from the start. A single card, standing alone, is like a far-off whisper, or a sentence that has no verb. When combined with other cards, however, it is a fleet and adaptable messenger, speaking clearly.

We shall use groupings of three as our basis, as it is a very common usage amongst old Gypsy and European cartomancy spreads.

Draw off from your pack three cards at random, placing them in a row -- the first card on the left, the second card in the middle, and the third card on the right. In this row, time moves from left to right. Your task is merely to note the color of the three cards, whether red (R) or black (B). If you draw off many rows of three, or if you have facility with statistics, you will note that there are only eight possible combinations of two colors in a series of three. Below are the eight combinations, along with their generalized meanings. You need not memorize them by rote. If you know the firstmost rule, you will be able to figure out any of them.

R, B, B: A fair beginning steadily worsens and turns foul.

B, B, R: A light at the end of the tunnel.

R, R, B: A problem is on the horizon.

B, R, R: A problem will be solved, things will steadily improve.

R, B, R: A small delay or problem will be overcome.

B, R, B: A temporary truce or rest. Do not let down your guard; appearances can be deceiving.

R, R, R: All is fair and fine.

B, B, B: Beset by problems and hardship.

Examine each of the combinations above and with reference to the firstmost rule, think through how the cartomancy card meanings given are derived.

Whenever you are examining a group of three, follow the firstmost rule first and note the sequence of colors. It will provide your first clue to the meaning of the group, and very often aid you in a troublesome interpretation.

Examination of the Secondmost Rule

The secondmost rule deals with the meaning of the four suits. It is another layer of information to add to the firstmost rule. Your task is to note the suits of the three cards in your row. There are many more possible combinations here ' far too many to list. But you shall acquire the knack of it by example.

Always keep in mind that time moves from left to right in the group of three. The suit of the first card will show where you have been , the suit of the second card will show where you are, and the suit of the third card will show where you are headed as a result of the first two cards. The third card is usually the most important and should be given greater emphasis.

Let us first examine cards hemmed in by spades, for these are easy to understand:

♠ ♥ ♠ ... a troubled heart

♠ ♦ ♠ ... a troubled purse

♠ ♣ ♠ ... a troubled will; inability to act; feeling trapped; labor without gain

♠ ♠ ♠ ... trouble, trouble, and more trouble

The first two examples above fall in the **BRB** pattern of the firstmost rule. Thus, they show a troubled heart or purse that only ever receives temporary respite from problems. And just when one thinks that one problem is over, another takes its place after a brief interlude.

The second two examples fall in the **BBB** pattern, showing fairly constant trouble and stress. Even where the ♣ is the middle card, it hardly acts as a respite, for it shows the Seeker needing to expend energy on work before the next problem arises.

From the examples of spades hemming in a card, you can easily think through the following examples of a middle card flanked by two cards of the same suit. Refer back to the combinations of the firstmost rule, too, as you examine the examples below:

♣ ♦ ♣ ... much work, but only little profit

♦ ♣ ♦ ... money making affairs or financial activity

♥ ♦ ♥ ... generosity, a giving heart

♦ ♥ ♦ ... enjoying the fruits of one's labor with loved ones

♦ ♠ ♦ ... a financial problem is overcome

♥ ♠ ♥ ... a emotional problem is overcome (easily; see below)

♣ ♠ ♣ ... a problem is overcome at work or on a personal project.

Let us continue with examining trios with spades in them. Look at the following examples, again keeping in mind the color sequences of the firstmost rule:

♣ ♥ ♠ ... working yourself into an emotional problem

♠ ♥ ♣ ... an emotional problem that you will work out of.

♥ ♠ ♣ ... an emotional problem that you will work out of, but slowly.

Note that because the first trio above ends with the spade, you are working into the problem. In the second trio, the spade falls first, so the problem is being overcome. In the third trio, the spade is in the middle, so the problem will be overcome, but the spade will slow down your efforts. Replace the hearts in the above examples with diamonds, and you will have the following:

♣ ♦ ♠ ... working yourself into a financial problem

♠ ♦ ♣ ... a financial problem that you will work out of.

♦ ♠ ♣ ... a financial problem that you will work out of, but slowly.

Let us examine a few more examples, this time with clubs starting the trios. These are very easy to grasp.

♣ ♠ ♠ ... working in the wrong direction; obstacles are ahead, so the goal

♣ ♦ ♦ ... working in the right direction for financial success.

♣ ♥ ♥ ... working in the right direction for emotional success.

Whenever a heart ends the trio, it is a very good sign. No matter what the first two cards of the trio are ' showing stress or hard work or financial problems, a heart at the end will show that the problem will be overcome fairly easily. For instance:

♦ ♠ ♥ ... a financial problem is overcome easily.

Compare that example with one given above - - ♦ ♠ ♣. Because the example above ends with a heart, the problem is easily overcome. When the trio ends in a club, more work will be needed.

Simply remember the easy meanings of the suits and that time in the trio of cards moves from left to right, and you shall hit on the correct interpretation. Again, do not simply jump in and begin interpreting the meanings of the cards. First note the sequence of colors in the trio, then the sequence of suits.

As you can see, with just the firstmost and secondmost rules, one can actually glean quite a bit of information from a trio of cards.

Examination of the Thirdmost Rule

Now we come to interpreting a single card in itself. It is easy to do. Simply combine the meaning of the suit and the meaning of the number, and put together an interpretation.

The meanings of the numbers, themselves, are easy to remember. Just think of these clues:

Aces are beginnings because they begin each suit.

2s naturally suggest pairings and exchanges.

3s are the number of growth ' the third thing produced from the union of two things.

4s remind us of the stable, unchanging, solid square.

5s are the body because we have 5 appendages (two arms, two legs, head).

6s are a path because the way the pips are arranged in the cards makes them look like paths.

7s are troubles because there is a blockage added to the path of the 6s as you look at the pips of the cards.

8s are ideas and thoughts in the mind because 8 is traditionally the number of the mind.

9s show changes because the number 9 is related to the Moon, which is ever fluctuating.

10s show ends or goals achieved because they end the number sequence before a new cycle starts. A 10 is almost an ever-renewing influence, so whatever its suit, it shows that influence at a pinnacle almost continually.

Kings as power and men is fairly easy to remember on its own, as are **Queens** as women and truth, and **Knaves** as messages or a child of either gender.

Deriving the cartomancy card meanings from suit and number may seem difficult at first, but you will quickly get the hang of it as you begin to interpret. Each card will have more than one interpretation because you will be able to combine the suit and pip in different ways: Let us take some examples:

Ace (beginning) and ♥ (love, family, friends): the beginning of a love affair; a new friendship; a birth or addition to the family.

2 (exchange) and ♠ (trouble): argument; separation; inability to get along.

3 (growing) and ♦ (money, wealth, means and ends): a raise in pay; greater financial security; profits.

4 (will not change; stability) and ♣ (work, callings, plans): goals are on a firm footing; job security; 'same old, same old' at work; boredom; plodding along.

5 (the body/health) and ♥ (love, family, friends): sexual relations, the hand of friendship, good health (because the heart is a good card).

6 (a path) and ♠ (trouble): headed in the wrong direction; wrong choice; running with the wrong crowd; difficulties while traveling; ill-advised journey; a journey from which no profit comes; walking away, abandonment

7 (trouble) and ♦ (money, wealth, means and ends): financial difficulties, profits down, the means will not reach the end sought.

8 (thoughts/ideas) and ♣ (work, callings, plans): thoughts about work; thinking of changing jobs; practical plans.

9 (changes) and ♥ (love, family, friends): change for the better (because the heart is a red card); traditionally the 'wish card' (see below)

10 (end/goal achieved) and ♠ (trouble): tremendous amount of trouble; evil; violence; grief (see below)

King (men or power) and ♦ (money, wealth, means and ends); a man of financial means; wealthy man; financial power, so possibly a bank or profitable business.

Queen (women or truth) and ♣ (work, callings, plans): a practical or driven woman; a business woman or career woman; a true calling; a job that fits you perfectly; well-laid plans.

Knave (message, child) and ♥ (love, family, friends): a boy or girl child in your family; a love letter; a message from a friend; a compliment, 'thank you', or bouquet of flowers.

Keep in mind, too, that hearts and diamonds are generally good and spades and clubs are generally bad. Clubs are not intrinsically bad, but they call for effort and work. Spades, of course, are the worst.

There are also some brief cartomancy card meanings for a few of the cards that you should memorize. They are:

A♥: the home or family

9♥: wish fulfilled

A◆: a
letter 9♠: wish
denied

A♠: a goal or
opportunity 10♠: worry

A♠: a decision, a
death Q♠ or K♠: divorced
person

3♠: something lost, loss

7♠: tears (trouble trouble)

Each of the suits also has certain colorings associated with them, which will help you in interpreting the court cards. Diamonds are very fair people, Hearts are people of medium coloring, Clubs are people of darker coloring, and Spades are very dark coloring. Thus, the Knave of Clubs may be a child of darker coloring, or a practical, work-oriented child.

Full Examples

Now for some full examples of interpreting some trios in terms of the three rules so that you can grow accustomed to doing it yourself.

Example 1

K♣ 3♦ 6♥

The pattern for the first rule is **BRR**: a problem will be solved or things will steadily improve.

The pattern for the second rule is Club, Diamond, Heart: This shows working for financial success, and because the trio ends with a heart, the success will come easily.

For the third rule:

King (men or power) and ♣ (work, callings, plan): a man of darker coloring; a practical man; a man at work; a man of authority at work; a well-laid plan sure of success; company equity

3 (things growing) and ♦ (money, wealth, means and ends): a raise in pay; greater financial security; profits

6 (a path) and ♥ (love, family, friends): pleasant path, trip with family or friends, celebration with family or friends, progress in general.

Now we have all of the building blocks to make our interpretation, and this one should be fairly clear to you.

Interpretation: The trio shows the Seeker's boss giving the seeker a raise in pay, perhaps because company profits have increased recently. The raise may come as a surprise (the heart ends the trio, showing something coming easily to the Seeker), but it will be a welcome improvement in the Seeker's life. It is a cause for celebration ' maybe something as simple as a trip to dinner, but also maybe something larger ' like a family vacation.

Example 2

2♠ 8♣ 7♥

The pattern for the first rule is **BBR**: A light at the end of the tunnel.

The pattern for the second rule is Spade, Club, Heart. This means working out of a problem at work or in a personal project. Because the heart falls last, the problem will be worked out without too much effort on the part of the Seeker.

For the third rule:

2 (exchange) and ♠ (trouble): argument; separation; inability to get along

8 (thoughts/ideas) and ♣ (work, callings, plans): thoughts about work; thinking of changing jobs; practical plans.

7 (trouble) ♥ (love, family, friends): a troubled heart; unsettled emotions; dissipation of trouble.

Now, before we get to the interpretation, let us spend a moment on that 7♥. What happens when you have a number with a poor meaning, like a 7 (trouble) combined with a suit like a heart, which generally has a good meaning? As you can see from above, it can be interpreted in two contradictory ways ' a troubled heart, or the dissipation or ending of trouble. Which is right? Strangely enough, both are. Sometimes you can work in both interpretations. It all depends on where the card falls in the trio. This is where the first and second rules will hold you in good stead. Because the pattern is **BBR**, we know that the 7♥ must signify an improvement of some kind, and in the second rule, if a heart ends the trio, we know that the problem signified by an earlier spade will be worked out without too much effort.

Interpretation: The Seeker has clearly been having trouble with someone at work, and thoughts of the situation have been occupying his mind and troubling his heart. Perhaps the situation has been so bad that the Seeker has been contemplating looking for another job. He should not do so just yet because there is a light at the end of the tunnel. The problem will be resolved, and without much effort on his part. One inference is that the person who has been causing the difficulty will apologize to the Seeker.

Example 3

A♥ 8♦ 6♠

The pattern for the first rule is **RRB**: a problem is on the horizon.

The pattern for the second rule is Heart, Diamond, Spade: We have not covered this combination before. Can you work it out by what you have learned so far? A spade ends the trio, so there is a problem coming up. What kind of problem? The diamond is next to the spade, so it will be a problem of a financial nature. The heart starts the trio, so you are beginning from a happy place. A possible interpretation for the second rule: a financial matter to be dealt with. What is interesting about this trio is that no club is present. From that we can interpret that perhaps the Seeker isn't really working toward the goal all that vigorously or perhaps no amount of work will remedy the problem. Compare this to one of our examples above: ♦ ♠ ♥: a financial problem is overcome easily.

Ace (beginning) and ♥ (love, family, friends): the beginning of a love affair; a new friendship; a birth or addition to the family; recall the traditional interpretation, too, of a home, family, or family member.

8 (thoughts/ideas) and ♦ (money, wealth, means and ends): thoughts about money, financial plans, budgeting, how to make ends meet, either in time or money (because our time is often money).

6 (a path) and ♠ (trouble): headed in the wrong

direction; wrong choice; running with the wrong crowd; difficulties while traveling; ill-advised journey; a journey from which no profit comes; walking away, abandonment.

Interpretation: We can do quite a bit with this one. This Seeker wants to make some new beginning in her home or family ' perhaps expanding her present home or moving to a new home. Or perhaps she wants another child. Maybe it is both of those things. She is, however, in no financial position to do either. Either option would be ill-advised at this juncture. She (or her family) needs to save more money to make her goal workable. Reaching the goal requires longer-range financial planning and budgeting'.and more work on her part.

Sometimes more than one interpretation for a trio of cards will occur to you. That is true with the present trio:

A family member or close friend is headed towards financial difficulty and may need assistance with budgeting. That 6♠ (headed in the wrong direction), to me, would be an indication that using too many credit cards could be a problem.

Financial delays on a home improvement project.

Renovation to a bathroom (beyond your

interpretive capacity right now, but the 6♠ can mean drains, and hence, bathrooms ' can you see why?)

If the Seeker is a young, single male, these cards show that he often neglects love affairs to focus more on making money.

Now we will do several more brief examples. A final interpretation is given, but endeavor to think through all the three rules, as above, so that you get the most out of them.

6◆ Q♠ 5♥: This divorced woman is focusing on her financial goals and will make progress with regard to them. However, she is feeling tired and may need to take a vacation. She is overtaxing her body somewhat.

2♣ 7♠ A♣: A partnership will be a source of worries until a common goal gives birth to a new beginning.

3◆ 2♠ 9♠: An increase in wealth will cause a split, with the result that what you most wish for will be denied to you. Keep your priorities in perspective.

7♠ Kn♥ 7♥: The seeker's troubled mind will be calmed by a letter from a loved one.

K♦ 3♦ 5♠: The man of wealth must learn to value his health more than his possessions.

8♠ 5♣ 4♥: The Seeker has an active mind that focuses more on negative things than positive. A regimen of physical exercise will help him or her restore emotional balance.

8♣ A♣ A♦: This Seeker will have a promotion and salary raise at work. New duties bring more money.

5♦ 9♦ 8♦: This Seeker has money to burn. It shows a great deal of shopping for clothes, furniture, etc. The person wants a makeover of sorts, and is using financial resources to make it happen.

9♥ 10♦ 4♦: The Seeker's wish for financial independence and a large bank account will be fulfilled.

10♥ 7♥ K♥: All is fair and fine in this family man's life. He has reached a stage of happy emotional security, and any troubles that arise are easily resolved or quickly solve themselves.

Kn♠ 2♣ 8♦: This young person will need

some financial assistance and may seek a loan.

A♥ 4♦ 3♦: This trio shows the value of the Seeker's home appreciating in value over time.

Readings

We will keep things simple at this stage as far as playing card readings go.

The Simple Trio

If you have many readings to do, use this cartomancy spread to give each Seeker a quick glance at the future. Have the Seeker shuffle. Then spread out the playing cards on the table, and have the Seeker choose three cards at random. Then interpret the three cards as a trio, as we have done above.

The Square of Nine

For longer readings, have the Seeker choose 9 cards instead. Lay them out thus:

1 2 3

4 5 6

7 8 9

You can actually get quite a bit of information out of just **9** cards. There will be eight trios to read:

123, 456, 789 are the first three trios.

147, 258, 369 are the second trios.

159 and 357 are the final two trios.

The interpretations of the trios will largely deal with present and future circumstances. Because you are reading each of the playing cards as part of more than one trio, sometimes the cartomancy card meanings of the trios will be linked, but sometimes they will not be. Be guided by your intuition.

Only on rare occasions will the past appear in a trio, and the Seeker will usually alert you to the fact by asking, 'What you just described'could it be something that has happened already?' You should respond in the affirmative, but advise the Seeker that the consequences of that past event are not yet completed. Then look at the cards to discern what those consequences may be.

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Example Square of Nine

10♦ 9♥ K♥
Q♠ 9♦ 3♦
5♠ Kn♥ 10♣

Even one glance at this Square of Nine shows the workings and doings of a family. Let us say that it is the mother of the family that has sought our counsel. Let us take a closer look at the trios involved. Red cards predominate over black cards by two to one, so the fortune is generally quite fair.

123: 10♦ 9♥ K♥: The father of the household is a family man and can show his emotions. He will soon score a big financial victory, probably sealing a large financial deal, in accordance with his wishes. In his world and his mind, all will be fair and fine. To make other predictions concerning the King of Hearts, look at 369.

456: Q♠ 9♦ 3♦: The mother of the household is feeling somewhat down, perhaps lonely, since she is represented by a spade. The change in finances, and her growing purse will certainly cheer her up for a time....but for how long a time? She should be counseled to enjoy it while she can because the feeling of isolation will return. See trio 147.

789: 5♠ J♥ 10♣: The youth of the household is like his father and has his father's coloring. He will have a minor physical illness to contend with in the near future, but it will not last long (a heart follows spade). The youth is also working out an emotional problem, although the cards do not reveal the exact nature of the problem. There is certainly a lot of work upcoming for this youth. It may be that school is overtaxing his energy and causing him to be run down. The 5 of Spades can also imply that the body is overtaxed through too much drinking or partying. If you were to lay out this trio with cards, you will note that the Knave faces the 5 of Spades and away from the 10 of Clubs. Here is a clue to his emotional trouble. He has work to do....in fact, it will be piling up and log jamming soon...but when faced with the seeming choice of doing some of the work or going out to party, he faces away from the work. So his emotional problem is how to motivate himself to do what he knows is right. His mother, the Queen, should be keeping closer tabs on him.

147: 10♦ Q♠ 5♠: The fact that the Queen shall have greater financial capacity does not appear to be much consolation for very long. For what was once pleasant turns steadily more foul. Her sense of loneliness increases (she is a Spade, and she is followed by another Spade), and it is likely that it will manifest in some physical ailment. That is one of the ways that people being ignored or shunted aside seek attention. (Note Well: Although beyond your predictive capacities at the present, the high Diamond cards near the Queen and 5 of Spades indicate that the physical ailment will be centered on 'nervous' headaches).

258: 9♥ 9♦ Kn♥: The youth is only too happy that there is a beneficial change in financial circumstances coming. After all, he has a wish, too. Would it be too much to ask for his father's giving, generous heart to spread the fortune all around? You can be certain that this youth will be wanting something and will very likely receive it. The cards do not specify what, but we can infer from knowing the nature of youth...it will be bigger rather than smaller, dearer rather than cheaper, faster rather than slower, and wheeled rather than stationary. The two 9s falling together emphasize the idea of change, so whatever it is that the youth wants, it will effect a large change in his life, more or less. If the youth wants no specific material object, then it will be an increase of periodic payments to him, i.e. his allowance or stipend.

369: K♥ 3♦ 10♣: The financial deal shown in trio 123 will bear the King of Hearts increased profits. His finances will be growing steadily according to the Three of Diamonds. He must be aware, however, that as his finances grow, so shall the amount of time he must spend on work. The Ten of Clubs indicates a great deal of business activity coming up for him. Even those that reach the top must labor hard for their gains. Because the pattern of the cards is **RRB**, the Seeker may not realize that last point until it is looming large in his life. Still, all will go well if he can adapt to increased work. See 357 for the final comments about the King of Hearts. (Note Well: Although beyond your predictive capabilities at present, this trio also shows the King traveling a little bit in connection with his business deal, particularly since there is a 10 in each of the trios 123 and 369).

159: 10♦ 9♦ 10♣: This confirms the financial change bringing additional business trips for the King of Hearts.

357: K♥ 9♦ 5♠: Be careful what you wish for! The change in financial status brings greater potential for overworking the body, which can lead to illness. Note how the King of Hearts is surrounded largely by Diamonds. Although he is essentially a family man with a good heart, he is focused on monetary and financial matters at this time. He is probably trying to give his family every financial advantage that he can.

This Arteful Witch would counsel the Seeker to gently remind her husband that families are not built on financial advantages, but hearts and spending time with one another. Perhaps he will find the truth (Q) of that statement unpleasant (♠), but she should speak it anyway. Because the King is a Heart, he will be receptive to the statement.

Do not, however, make a mountain out of a molehill in this reading. There are many good cards here, and they outnumber the bad cards. The only two spades are the Queen and 5, and those largely indicate that it is the mother that needs to either adjust her attitude or adjust her circumstances. The Seeker should also be counseled to be thankful for what she has.

BOOK II – SECRETA MAGICAE INFERNALIS

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5 BOOK II - SECRETA MAGICAE INFERNALIS

1 SECRETS OF INFERNAL WITCHCRAFT

Timing of Rituals

Spells and conjurations are more powerful when they are cast during certain moon phases, moon signs and even during specific days of the week. This is because various planetary energies are more available for use during this time and those energies add strength and power to your own.

Lunar Phase

To use lunar phase energy to enhance your spells just follow this simple rule.

To draw something to you, or for binding spells, cast your spell any time between three days after the new moon to the full moon, with the day or night of the full moon being the best.

To send something away from you, or for banishing spells, cast your spell anytime between three days after the full moon to the new moon, with the day or night of the dark moon, before the new moon appears, being the best.

Days of the Week

Monday

Ruled by the moon. Increasing female fertility(waxing) banishing infertility (waning) and regulating cycles, celebrating stages of a woman's life, reconciliation (waxing), banishing strife (waning), dreams, receptivity, love.

Tuesday

Ruled by Mars Developing courage (waxing moon), banishing fear/stage fright (waning moon), binding enemies (waning), breaking negative spells (waning), protecting military personnel (waxing), achieving military honors (waxing), driving away military threat (waning)

Wednesday

Ruled by Mercury Banishing barriers to communication (waning), increasing communication (waxing), banishing writer's block (waning), encouraging positive response to a written paper, manuscript, article (waxing), increasing web traffic (waxing), divination, influencing others through communication, increasing luck (waxing), banishing bad luck (waning), safety in travel, healing (waxing), banishing illness (waning)

Thursday

Ruled by Jupiter

Increasing prosperity/wealth (waxing), increasing male fertility/verility (waxing), justice, banishing male infertility/impotence (waning), supporting a job hunt (waxing), asking for a raise or promotion (waxing), banishing problems associated with your job (waning), supporting any personal ambition or business goal, dealing with issues related to people in authority.

Friday

Ruled by Venus

Increasing love and general love and lust spells (waxing), banishing barriers in love relationships (waning), increasing romance (waxing), increasing happiness (waxing), banishing sadness (waning), find a way to travel, find new friends (waxing), increasing beauty (waxing).

Saturday

Ruled by Saturn

Psychic attack, psychic defense, astral travel, astral magick, banishing negativity (waning), communicating with spirits, seances, cleansing, purifying, blessing the home, bringing in harvests (waxing), increasing prosperity (waxing), banishing infertility (particularly in crops and livestock) or poverty (waning). Increasing fertility of crops and livestock (waxing).

Sunday

Ruled by the sun

Supporting efforts to get a new job, raise or promotion (waxing), auditions, removing barriers to career success (waning), bringing in wealth/prosperity (waxing), achieving recognition for accomplishments (waxing), finding lost things, preventing war (waning), encouraging peace (waxing), making new friends (waxing), finding new associates to further career goals.

Color Significance

In candle burning the colors are of great value, for each color is believed to emit its own special ray: Each of the color rays has many attributes and below are listed some of those which are associated with each color-

BLACK Evil, invoke spirits, loss, adversity, protection from evil spirits, shield from the evil eye, repel black magic

BLUE truth, health, inspiration, wisdom, immortality, loyally, serenity, sincerity. devotion, kindness, patience, fidelity, honesty, peace, harmony in the home

BROWN Balance, concentration, indecision. telepathic power, study, intuitive communication, earthiness

GREEN Abundance, cooperation, generosity, fertility, luck, money, 'ambition, greed, envy, peace, harmony. health

ORANGE enthusiasm, friendship, attraction, Stimulation, Self-Control, adaptability intellect, receptivity

PINK Affection. service, love, honor, unselfishness, leadership, diplomacy, femininity

PURPLE Dignity, ambition, idealism, wisdom, psychic ability, power, progress, independence. protection, pride, honors

RED Life, love, sex, courage, energy, strength, health, impulsive, fiery, will power, conceit, vitality, magnetism

WHITE Purity, truth, sincerity, spirituality, wholeness, generosity. expansion, outgoing, cleansing, prophesy, clairvoyance

YELLOW Unity, success, universal love, activity, creativity, action, develop occult powers, inspiration, concentration

Preparing and Dressing Candles

Offertory and figural candles are dressed by rubbing them (for instance, upward to "draw" and downward to repel) with appropriate anointing oils, such as Fast Luck, Compelling, or Black Arts. Some practitioners then sprinkle them with sachet powders or roll them in finely cut magic herbs selected for their specific spiritual powers.

Glass-encased vigil and novena candles are dressed by using a sharp tool (such as a nail, awl, or screw driver) to poke holes or engrave a name or symbol in the wax at the top and then drizzling in a small amount of oil. They may then be topped with finely crushed herbs. They are then prayed over and dedicated for use.

Care must be used when adding oil and herbs to a vigil light -- too much oil will result in the candle wick becoming drowned, and too many herbs, especially those that are highly flammable, may lead to the candle catching on fire all along the top surface, which can be a fire hazard and may also result in a black, sooty burn, which is an unfortunate outcome when seeking to perform a candle divination.

Candles are usually inscribed or marked in some way to indicate on whose behalf they are being burned. In its simplest form, this consists carving a name in the wax, but it also a very common, almost a universal, practice to write out a petition and/or a name on paper (often writing the name multiple times) and to place the paper beneath the candle, sometimes under an overturned saucer to protect it from burning. In addition to the petition paper, words, symbols, or sigils may be inscribed or carved into the candle wax with a needle, pin, rusty nail, or knife, depending on the intention behind the spell, and the candle may be "loaded" by inserting personal concerns into a hole in the wax and covering it over with wax before the candle is lit.

When a name-paper or a petition paper with a name on it is placed under the candle, this is called "burning a candle on [him or her]." Many people also burn a candle on someone's picture, that is, place a drawing or photo under the saucer. It is customary to write the name on the back of the picture when doing this. Burning a candle on someone's name or picture can be done for love, revenge, harm, or any desired result, depending on the candle color and the dressing oil used.

Preparing and Dressing Seals for Use In

Infernal Witchcraft

It is most effective to perform spells directly upon the seals of the Infernal Spirits. Using this "place and base" method, the Witch's spells are directly powered by the Infernal Spirits.

To use seals in black magic spells themselves, they are most effective when anointed with an appropriate oil or powder after being inscribed with the adversary's name, birthdate, and the magician's intention toward the foe. Then the seal is placed inside a small box or wrapped in a dark cloth. Herbs may be added to the parcel for potency. For instance, black mustard seed which allegedly causes strife and stress in the life of the one who treads over these. Tilia which keeps an enemy hexed as long as it is placed in his doorway once a week. Witch's grass which intensifies the effect of almost any objective.

The anointed seal in its package is then placed on the foe's property—concealed beneath the steps, buried in the walkway, or placed in a tree branch. If it is possible to obtain entry into the enemy's home, secrete the package close to the bed, in clothes closet, or in dresser drawers.

As with any magical operation, one should be certain of the objective before beginning the operation. This caution is particularly important when black magic is attempted as, after the seal has been sent into the foe's home or onto his property, it may be impossible to retrieve it if the situation changes and one then wishes to cancel the mission

Offerings In Infernal Witchcraft

On the Path of the Infernal Witch, as in any magical art, one of the elements linked to worship are offerings and other elements that we can keep on our altar to intensify, grant fluidity and empower the tools arranged upon it.

Offerings to the Divine have always been part of spiritual worship, we can see this reflected in the ostentatious sacrifices of lambs to the militant God of the Old Testament, as in the pagan rituals of the ancient world. Those in the past who offered the blood of an animal knew very well the power it contained within it, and in hundreds of historical works it has been considered as the fluid of life or the liquid ether that sustains life. However, many unscrupulous magicians have made this ritualistic work an almost daily occupation, and this is the greatest indication of the spiritual lack of the supposed initiate, since all the power of his work depends on the blood of the animal, not on the will and personal power of the practitioner. In these cases, the act has been desecrated, generating an infinity of astral larvae that will pretend to please the practitioner's whims in exchange for this powerful substance.

As its name indicates, "sacrifice", that is "to make sacred", is a work of personal dedication or pain, therefore the blood that we deliver must be ours, however only in such quantities that our health is not placed at risk. This is not to condemn animal sacrifice, the art of witchcraft does not reject the possibility of occasionally doing them, but this is a purely personal decision, one done rarely and with great solemnity.

However, there are a series of offerings that we can give, these due to their physical vibration, allow us to feed with their life the spiritual forces we work with. For example, we can offer:

Liquor

We can use all liquors, but in my work, I have realized by the time of consumption and the remains of it that Lucifuge generally prefers expensive or at least very good quality liquors, therefore it is best to give the Demons the best in drink you can.

Coffee

This plant is strongly charged with the influence of Mars given its stimulating and energizing capacity. In addition to this, we can find coffee being offeried in various cults to the dead, perhaps due to its habitual use by many people.

The truly important thing is that spirits on the other side also like it. To prepare it, a cup should be used only for the spirits, the coffee is prepared and served black.

Fruits, vegetables and grains.

When we talk about fruits, whatever we want to offer will be enough, however there are some that due to their vibration are better in relation to their influences, these would be: red apple, strawberries, and grapes Among vegetables it is advisable to keep a small pumpkin on the altar, its Daimon has the particular ability to absorb all the negative vibrations that our enemies may wish on you. In addition to this, we can also give eggplant., although with the latter is recommended after its time at the altar to take it to a cemetery or at the foot of a river. We can offer the Demons black beans; some people usually keep a jar with these beans inside on the altar but the ideal is to prepare them with enough onion. Chocolate is also another element that we can offer on our altar, one that has links to material riches due to its former use as currency.

Special dishes

As in the case of beans or black beans, there are an infinity of dishes that may be prepared as an offering to the Infernal Spirits. Among the least complex is the preparation of the pork chop or rib with onion and honey, the use of salt should be avoided. We can also prepare the Infernal Spirits the heart of chicken with honey, nutmeg and sesame.

Flowers

Flowers are the most common offering given; thanks to all the power they emanate. In this case, as with fruits, whatever we place will suffice. However, as everything in creation, each flower contains a specific vibration that have their own uses for certain works; despite this, the flowers that are used as offerings to the Infernal Spirits are mainly two: the red rose and the red carnation; chrysanthemums are appropriate offerings to the Dead

Forbidden Secrets of Spiritual Power Development

It has been proven many times before and will be proven for centuries to come that if you serve the Infernal Spirits faithfully, they will develop your power. It must be understood it is the spirits who do this work for you, for if you did not need them or could do this development of mind -power on your own, or if the secrets and methods of this development were known to mankind already they would be taught in the schools, or your power would be there already or else you would have no need of Infernal Witchcraft. But because this is not so and because only the spirits can give what is spiritual (and power development is spiritual) then we must come to terms with the Infernal Spirits in order to build ourselves up as Witches..

There are a number of methods for mind-power development which are favored by the Infernal Spirits. These are methods which are based on the ways in which the spirits have directed the development of human mind power in the past. All of the powerful minds in the past have been able to get their mind- -development from the spirits, because they made a contract with the spirits and lived up to the terms of that contract.The spirits expect you to live up to the terms of your contract and this is the basis of their serving you with good luck and favors.

In mind-development what happens is that the mind is given some more power from the Infernal Spirits. In other words, they come in and give to the students an additional gift of power of mind-substance. This mind-power or mental energy or substance comes from the world of the spirits where everything is mind. The whole world there is one of mind. This is a powerful world and this is where our minds and souls and spirits go to after death. Nothing in that world is physical because everything is completely mind and mind-energy.

That is where the mind-power comes from that helps our minds to become more developed and more powerful. Mind is to that world what sunlight and fresh air and water are to our world. Here we have many things to help the physical body develop and be strong, but in that world of mind all that is needed is mind-energy because mind is the only being in that world.

So the spirits bring to us this power or mind-energy and this helps us to develop and become more able to work with them, communicate with them and to understand them. This is what mind-power development is actually.

Now there are four methods which we use for the development of mind-power. These are all successful methods and can be used by each Infernal Witch.

The methods are very simple and have been made very clear for your use. The methods are called:

1. The drearn-power method of mind development
2. The method of spiritual prayer for mind development
3. The method of the Shadow House for mind development
4. The shadow-stuff method of mind-power development

For effectiveness it is important to combine methods and to use all four of these wonderful methods on a regular basis, it is best to make use of all four methods of development each day. There are certain times for doing each method, and they should take advantage of these times. The dream-power method is used at night while the student is sleeping, but before he goes to bed, he will make use of the shadow-stuff method, in a dark room, with only a black or blue light bulb giving some kind of shadow and dark mixture. This is when he will use deep meditation, which is really the type of meditation which leads to sleep and which is done when the body is freed of all care and ready for spiritual development. The prayer method can be used during the day for it possible to receive mind energy by prayer at any time and in any place. The method of the Shadow House is a mind-projection where you will send your mind to the place of the spirits at any time and while you are anywhere, this is a method for developing the sense of the spirits' presence in telepathy and mental mediumship. For this reason it is a very practical method.

All of these methods are used by me each day. They are so simple and so clear that anyone can make use of them to the fullest sense of results. In Infernal Witchcraft it is important for us to understand that the spirits have made it as easy as possible for you to develop your mind-power. They have gone out of their way in order to make mind-power development as wonderful and as convenient as possible. Because in Infernal Witchcraft the emphasis is upon results and upon success. That is why we try to do everything as completely and as simply as we can, so that the spirits can come to you and help you and you can benefit quickly and easily.

We will now discuss the ways in which to make use of these four methods which are designed by the spirits to help you develop mind-power so that you can know more and do more with the spirits. First I will want to say something about the method of prayer and the method of the Shadow House. This is the method which is suited to the active person who might want to take a five-minute break here or there during the working day in order to build up his mind-power contacts. These two methods are very simple and they are concerned with ways in which we can keep in touch easily with the spirits all day long. Actually the spirits are just near as our fingertips and we can make contact quickly and easily.

PRAYER AND THE SHADOW HOUSE OF INFERNAL SPIRITS

The Prayer Method of Mind-Power Development is very simple and it is just this; You will take time off from what you are doing or you will do something that is automatic and does not require mental attention. Then you will focus your mind through attention upon the spirits and you will talk to them in silent thought and attune your mind to how they will respond. To attune your mind means simply to listen to what comes from them after you have made contact through silent thought. This is the basis of all prayers in every one of the world religions. However, because it is so simple, many persons do not want to do it. On the other hand, many persons are always making contact with the spirits through silent thought and live in a positive state of attunement all of the time or at least most of the time. This is so simple, for it only means that you keep your attention mostly directed towards the spirits and the dark gods. In this sense, then, the student is always able to get back from the spirits mind-energy, because he is attuned to them always. This wonderful method is really practical for the everyday working person or even someone who does a lot of mental work.

In the prayer method you have only to address yourself to the spirits in thought, on the other hand the method of the Shadow House is different in a sense because it is more complicated. It makes use of the power of the mind and imagination to travel to the home of the spirits in the world of mind. There the mind is fed and clothed and housed and taught by the spirits. In order for the mind to get there the imagination is used to help the mind by means of visualizing or seeing with the mind's eye the inner worlds and what they are like.

In infernal Witchcraft it is important to make use of the mind and imagination together. In all types of witchcraft, you have to visualize the scene on the inner planes where things are happening. This means that you have to do a lot of daydreaming and use the mind in creative imagination. When you go to the Shadow House of the Spirits what happens is that they inject into your soul and spirit the mind-energy of their world. This means that they will be able to give you more and more and as often as you come to visit them. Sometimes this method is used exclusively and is known as the method of making spiritual visits. It can be used just like the prayer method if the person is developed enough. I myself make use of this method during the day with the prayer method. If I have a lot of free time, I use the Shadow House Visit method; if my time is limited I use the prayer method instead.

The next method is a combination of two methods. One method prepares for the other method just as the prayer method can be used to prepare for the method of visiting the Shadow House of Spirits. These two methods now to be discussed are very powerful and very esoteric and should be used only by a person who feels he is strong enough to handle the powers which come to him, from beyond.

DREAM POWER AND SHADOW STUFF

The method of mind development known as

dream power is very simple, also. It means that when you are asleep the Infernal spirits come to you and take you in your dreams to their schools and temples and then they teach you to be able to recall what happened to you and what you learned. You may take a while to do this, so that the Witch usually does a deep meditation or a light mentation, or silent thought, exercise to recall what happened and what was learned. Then the Witch will make up notes of what he learned and use this as the basis for future studies.

The Witch tries to go to their dream power class every night, if he can. For this reason sleep is a very important matter for the Witch. This is the simple method of dream power. The next method can be understood as a preparation for it.

Shadow stuff is an old idea in witchcraftwhich goes all the way back to the man in the caves. At that time man became fascinated with his shadow and its magickal power. Shadow stuff is the substance of shadows and it is highly magickal and can be used to develop mind-power. This is the way in which it works. You will place yourself in a room where you are burning either one candle or a blue light or a black light.

This is to create a lot of shadow stuff. Now, the Witch will remove all of his clothing and having taken a bath in water he will give himself a shadow bath. This means that with your fingers you will pass your hands all over your body as close to the surface of the skin as you can without touching the skin. You will "wash" the body with the power of the shadow-stuff and while you are doing this you will be having the spirits give you more and more power. For they will be standing by and feeding mind energy into the shadow-stuff that you make use of.

It is sort of like when you want to take a bath and someone will stand by in order to hold the bar or cake of soap. The spirits are holding the mind-energy for you and because of this you are becoming more and more powerful. With every stroke of the hands, they feed into the shadow-stuff between your fingers more and more mind-energy power. This is important and it is good for us to understand that this process is useful also in healing because we are working with vital energies from the spiritual world of mind and the vital energy is becoming more and more a part of our own growing health.

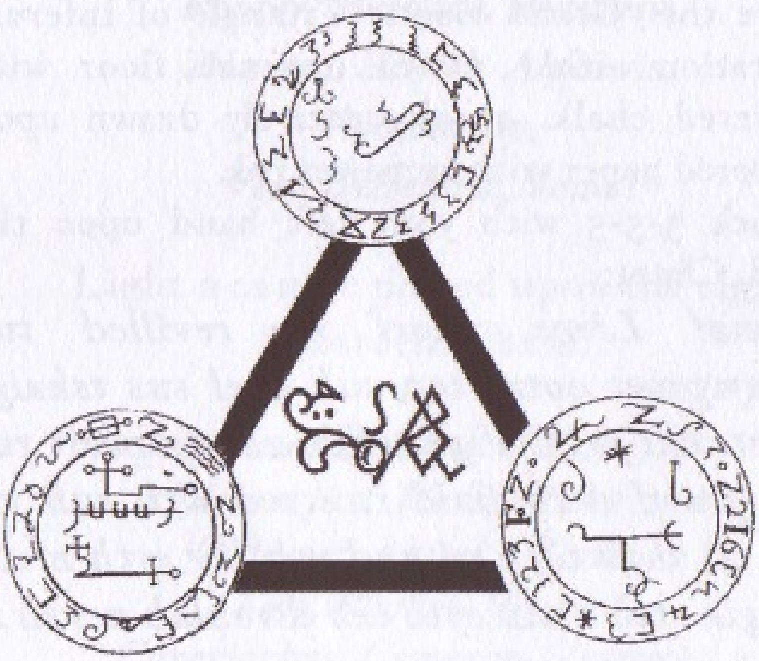
In certain witch cults, everyone takes a bath before going to bed and one in the morning while getting up. This is to protect the health of the body from bad influences and impurities. The Witches who are really serious about their magickal and mental development do this. They give themselves a good bath with shadow-stuff each evening before going to bed where they will make use of the dream power method of development. Thus, the bath with shadow-stuff is really the preparation for the dream power method of learning more and more about the spirits and their wonderful world of wisdom and esoteric knowledge.

It is important to make use of these methods so that the witch can increase their mental development and spirit-energy. The spirits have given us these wonderful methods of improvement and we are asked by them simply to give them a try. If the Witch does so, they will become more and more convinced that this is a terrific way to advance in the world of spiritual knowledge, power, and wisdom because this is the spirit's own way of development. You will learn to do more and more things with these simple methods. The spirits want you to build onto these methods and to increase your power. These four methods are, therefore, the basis for other techniques which the spirits will teach you. Learn them well.

Now let's put these lessons together to develop a daily spiritual practice.

First, we shower or bathe in our chosen manner. While in the shower or bath, speak to the spirits in the best way you know how. Tell them in silent prayer that you are about to do a ritual for them to feed them and to help you & your work which in turn helps them.

Take a candle in the bathroom with you if it has no windows because when you do the shadow bath you want as much darkness as possible. If you have windows in the bathroom or your bedroom that's ok. I suggest the bathroom because most do not have windows and that allows for a lot of darkness. I've digressed. Perform the shadow bath after drying yourself. Just glide your fingers through your aura and mentally reach out to the spirits and try to feel their mindpower travelling between the tips of your fingers and the skin of your body. I feel a tingly sensation when I do this and feel even cleaner. Now put on your robes, clothes, etc. and go to where you do ritual work and sit down and take a moment to enter into a deeper relaxed state, reaching out with the mind, opening the channels.



Grand Goetic Triangle of Infernal Conjuration

Now we are ready to begin the ritual "proper". I suggest, highly suggest, that the following ritual become a daily ritual when you aren't making requests or some of the other operations presented in this book. Light the candles, opening the pathways for the spirits of the Dead and the Infernal Spirits and say the prayers. You get to the meditation portion and then open up with the Shadow House Method and talk to them, telling them about your life, visit with them, learn from them and what they have to offer to you. In this way you develop a deeper & deeper connection to the spirits which is tantamount to success in any operation you will do.

The Ritual

Have the Grand Goetic Triangle of Infernal Conjuration either drawn out the floor with empowered chalk, or alternatively drawn upon empowered paper with empower ink.

Knock 3-5-3 with your left hand upon the ground. Chant:

Nema! Livee, morf su revilled tub noishaytpmet ootni ton suh deel sus tshaiga sapsert taht yeth. Vigrawf eu za sesapsert rua suh vigrawf derb ilaid rua yed sith suh vig neveh ni si za thre ni nud eeb liw eyth muck modngik eyth main eyth eeb dwohlah nevah ni tra chioo. Retharf rua!

Light a candle placed upon the sigil of Lucifer. Chant:

Lucifer, Ouyar, Chameron,
Aliseon, Mandousin, Premy,
Oriet, Naydrus, Esmony,
Eperinesont, Estiot, Dumosson,
Danochar, Casmiel, Hayras,
Fabelleronthou, Sodirno, Peaham,
Veni Lucifer, Nema!

Light a candle placed upon the sigil of Belzebuth. Chant:

Belzebuth, Lucifer, Madilon,
Solymo, Theu, Ameclo,
Sagrael, Praredun, Adricanorum,
Martino, Timo, Cameron,
Phorsy, Metosite, Prumosy,
Dumaso, Elivisa, Alphrois,
Fubentroty,
Veni Belzebuth,Nema!

Light a candle placed upon the sigil of
Astaroth. Chant:

Astaroth, Ador, Cameso,
Valuerituf, Mareso, Lodir,
Cadomir, Aluiel, Calniso,
Tely, Plorim, Viordy,
Cureviorbas, Cameron, Vesturiel,
Vulnavii, Benezmeus Calmiron, Noard,
Nisa Chenibranbo Calevodium, Brazo Tabrasol,
Veni Astaroth,Nema!

Light a candle placed upon the sigil of
Lucifuge. Chant:

Osurmy, Delmusan, Atalsloym,
Charusihoa, Melany, Liamintho,
Colehon, Paron Madoin, Merloy,
Bulerator, Donmedo, Hone, Peloym,
Ibasil, Meon, Alymdrictels Person,
Crisolsay, Lemon, Sessle, Nidar, Horiel, Peunt,
Halmon,
Asophiel, Ilnostreon, Baniel,
Vermias, Slevor, Noelma,
Dorsamot, Lhavala, Omor,
Framgam, Beldor, Dramgin,
Veni Lucifuge, Nema

Offer frankincense and/or myrrh incense, moistened with three drops of your blood. Chant:

I offer you this incense, O great Lucifer, Beelzebub and Astaroth, this in the honor, power and wisdom of your spirits, Hail to you Infernal Spirits, O great Lucifer accept this sacrifice

Spend some time in meditation and prayer with the spirits. Once your work is done, dismiss Lucifuge and any other spirits called and offer thanks unto Lucifer

O great LUCIFUGE, I am satisfied with you at

present; I leave you to peace and to retire to wherever you wish. Recall the terms of our pact, and as I keep my end, thus will you keep yours. In the name of Lucifer, Belzebuth and Astaroth, leave in peace until I next call you.

Repeat this as necessary for any other spirits conjured then offer frankincense, moistened with three drops of your blood, saying:

O Prince Lucifer, I honor your union with my spirit and am satisfied at present. My success and manifested goals are also yours. I offer this incense to you, that our power shall expand according to my desire. Hail unto Lucifer, Belzebuth h and Astaroth, be favorable unto me and with strength and desire may I cover my being with your garments of darkness and blazing light. So it shall be

2 IMPIA OLEA ET TURPIA PULVERES FORMULAS OF INFERNAL WITCHCRAFT

The following are a few traditional formulae that can be used to create potent magical incenses, as well as powders for filling sachets, loading different forms of hollow fetishes, or tracing and activating different sorcerous sigils. In addition to their intended use in powder form, they can also be used to create powerful bases for different forms of magical tinctures, infusions and oils.

Black Arts:
6 parts Patchouli
1 part of Valerian Root
A pinch of Black Dog hair
1 part Black Mustard Seeds
1 part Wormwood

1 part Sulfur
1 part Mullein
9 whole peppercorns

A general formula for workings of the Dark Arts.

War:
4 parts bloodroot
4 parts rue
1 part ginger
1 part chilli pepper
1/2 sulphur
1/2 pulverized loadstone

This incense is used in workings that have to do with the acquiring of victory in battle, the strengthening of courage, magical acts of aggression and attack, and the spreading of animosity amongst one's foes. It can also be used to consecrate and charge talismans with the power to dominate one's enemies and strike fear into their hearts.

Malediction
2 parts tobacco
1 part sulphur
1 part stinging nettle
1 part patchouli
1 part black mustard seeds
1 part chilli powder
1 part asafoetida
1/2 part dry grave soil

This cursing incense is very good to use during all magical workings that have as their aim to focus one's powers on smiting an enemy. If mixed with castor oil, a powerful cursing oil can be created.

Discord
2 parts cinnamon
2 parts lemon verbena
1 part myrrh
1 part sulphur
1 part black pepper
V2 red rose petals
1/2 brown sugar

This incense is used within workings that have as their aim to create hatred, misunderstanding and animosity between lovers or good friends. The Discord Incense can also be used in order to make one's enemies turn on each other, or create great confusion amongst the ranks of one's foes.

Domination
2 parts liquorice root
2 parts calamus root
2 parts red rose petals
1 part bloodroot
1 part myrrh

This incense is used in all workings that have as their aim to influence the minds and the wills of others, and it can force them to bend to one's own will. The Dominance Incense can also be used for 'breaking' other people's spells, or to send a curse back to the one who has cast it.

Banishing

4 parts rue
1 part black pepper
1 part stinging nettle
1 part sulphur
1 part olibanum

This incense is used in order to banish both unwanted humans and spirits. The banishing incense can also be used in connection with more complex cleansing rituals, and can greatly aid in the removal of unwanted and harmful energies and thought forms.

Oneiromantia

2 parts mugwort
2 parts wormwood
1 part white rose petals
1 part jasmine
1 part datura

This incense is burnt in the bedroom, close to one's bed, and it possesses the power to bring prophetic dreams, facilitate astral contact with spirits, and open the oneiric gates to the gods. The Oneiromantia Incense is used in connection with astral travels, and can also strengthen different forms of 'extra-sensory perception'.

Cleansing

Palo Santo
Fennel
Yerba Mate
Juniper

Bay Laurel
Sage
Sandalwood

A formulae used for general cleansings, purification of disease and unwholesomeness. It can be used for restoring and strengthen ones vitality and well being.

Road Opener

4 parts Jalap root powder
4 parts Allspice powder
4 parts Red Carnation flower powder
4 parts Rowan wood powder
3 parts Benzoin gum powder
3 parts Grains of Paradise powder
3 parts Tobacco powder

Illumination

4 parts Sage powder
4 parts Oak leaf or wood powder
4 parts Apple tree leaf or wood powder
3 parts Frankincense
3 parts Myrrh
2 parts Blackthorn leaf or wood powder
2 parts Whitethorn leaf or wood powder

Wealth

3 parts Cinnamon
3 parts Allspice
3 parts Alfalfa
3 parts Patchouli
3 parts Bay Laurel leaves

2 parts Thyme
2 parts Yerba Buena

Protection
4 parts Pine needles
4 parts Cypress seeds or leaves
4 parts Rue
4 parts Rowan leaves and berry powder
3 parts White Mustard seeds
3 parts White Carnation flower petals
3 parts Nettle

Necromancy
4 parts Wormwood
4 parts Cypress
4 parts Yew
4 parts Elder leaves or wood powder
3 parts Tobacco
3 parts Myrrh
3 parts Black Copal

Magical Inks
The following are a few Inks of the Art, for the writing of petitions and spells and for the drawing of magical signs, signatures and talismanic forms:
Malediction Ink: Black Ink, empowered by Aconite, Black Hellebore and Blackthorn
Love Witching Ink: Red ink, empowered by Apple blossoms, Red Rose and Lilac
Money and Wealth Conjure Ink: Green Ink, empowered by Patchouli, Bay Laurel and Cinnamon

Necromancy Ink: Black Ink, empowered by Wormwood, Cypress and Yew
Oneiromancy Ink: Black Ink, empowered by Mugwort, Angel's Trumpet and Lily
Protection Ink: Red Ink, empowered by Rowan, Rue and Hawthorn
Domination Ink: Red Ink, empowered by Liquorice, Calamus and Tobacco
Conquest & Victory: Black Ink, empowered by Jalap root, Belladonna and Dragon Blood
Good Fortune Ink: Green Ink, empowered by Nutmeg, Chamomile and Clove
Spirit Conjure Ink: Black ink, empowered by Mandrake, Mullein and Fig
Dove's Blood Ink: Red Ink, empowered by the blood of a dove .
Bat's Blood: Black Ink, empowered by the blood of a bat .

Vinegar Tinctures

Besides the more usual tinctures made within our work there are also those made with vinegar used as the solvent extracting the spiritual virtues of the plants. Such vinegar tinctures may not always be suitable for use, because of their stronger scent, but within some context they can be even more potent than the tinctures made with normal distilled alcohol.

There are many different kinds of vinegar and each of them confers to the tincture made with their own special qualities and powers, for example White Alcohol Vinegar is perfect for the stronger rites of purification, for the breaking of curses and the undoing of spells. Red Wine Vinegar is powerful when it comes to counteracting and reversing of magical aggression and Apple Cider Vinegar is the best choice when it comes to love and money matters.

The following is a simple and short list of magical vinegar tinctures that can aid in the practice of sorcery:

Black Pepper corns, Red Chilli powder and sulphur infused in White Alcohol Vinegar, used for the banishing of enemies.

Cinnamon, Rosebuds and Damiana infused in Apple Cider Vinegar, used in connection with amatory workings and love-witching.

Wormwood, Garlic and Rue, infused in Red Wine Vinegar, used for the returning of Malefica back to the sender .

Gum Benzoin, Jalap root powder and Rowan wood infused in Red Wine Vinegar, for the opening of the paths.

Basil, Bay leaves and Allspice infused in Apple Cider Vinegar, used for money conjure.

Rue, Hyssop and Agrimony, infused in White Alcohol Vinegar, for the removing of the Evil Eye and the stains of the dead.

Asafoetida, Dragon's Blood and Camphor, infused in White Alcohol Vinegar, used for the rites of exorcism and the banishing of all obsessive and parasitic shades.

All these vinegar tinctures can be used in many different ways, but most often they are employed within the rites of aspersion and ablution and either sprinkled where their effects are sought or used in some way to wash that which they are meant to influence. In certain cases, when edible plant elements are infused, vinegar tinctures can also be incorporated into the target's food, for example within the context of love-witching.

By understanding the simple foundation of making tinctures such as these and by learning the attributes and powers of Green Kingdom it becomes possible to create a multitude of different vinegar tinctures for employment within the magical rites and spells

To Empower Your Spell Supplies

You will need three black votive candles, Black Arts oil and incense, and the materia you wish to empower. This can be used to empower any herb, root, animal part; any condition oils/powders/incense you make or buy; even divination tools such as scrying tools, pendulums dice, etc.

The Ritual

- Begin with the Conjuration Ritual above up to the Spirit Conjuration. Instead of the Spirit Conjuration, do the below.
- Dress three black candles with Black Arts oil from wick to bottom, drawing the Infernal Power

towards you, and place them to form a triangle with the point facing you.

- Perform the Formula of Exorcism by Salt, Water, and Incense, and lightly asperge and fumigate the materia to be empowered

Formula of Exorcism by Salt, Water, and Incense

Taking a small handful of new salt and casting it into a bowl of fresh water, breathe these words onto the water's surface, mentally visualizing—and this is the important thing —with all the faith, will, and imagination you can muster, a dim bluish black light beginning to hover over it as you do.

Water and earth Where you are cast No spell nor adverse purpose last Not in complete accord with me. As my word, so mote it be!

This is now your charged Unholy Water which you will use to wash your working tools and altar.

Similarly, casting a few grains of frankincense onto a glowing charcoal block, chant as you hold your hand outstretched over it:

Creature of fire this charge I lay, no phantom in thy presence stay. Here my will addressed to thee; and as my word, so mote it be!

Again, strongly visualize the coals radiating that strange blue-black light as you speak. With this charged fire, you will complete the exorcism of your raw materials.

- Light the colored candles on the triangle points in a clockwise pattern.
- Chant this aural spell 13 times to empower the materia/tool. strongly visualize the materia radiating that strange blue-black light as you chant. With this charged fire and aural spell, you will charge the empowering of your materia. It is wise to ring a bell while you chant, as this ups the ante of getting spirit-attention, and of allowing magical intention to cross into the subtle planes.

Nema, Sunirt-sirbenet ni, Sunuxul sued-taif,
Murtson munimod rep Saxarba, Notammargartet,
Xon

Then clap three times and give the Thanks to Lucifer as in the Conjuration Ritual. Allow the candles to burn out, once they have done so your materia/tool will be ready for use

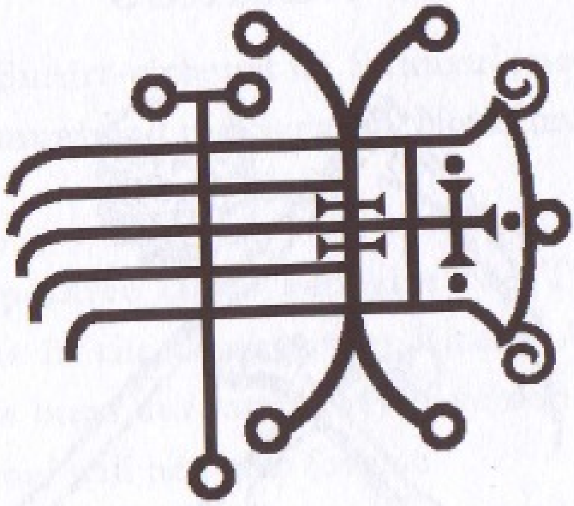
3 MAGIA CIMETERIUM INFERNALIS
THE INFERNAL NECROMANCY OF NEBIROS

Nebiros, Patron of Infernal Necromancy

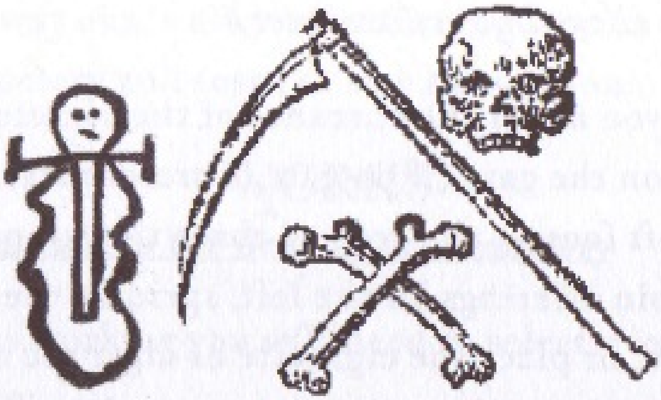
In Infernal Necromancy our patron guide is Nebiros, being one of the greatest Necromancers in all the Infernal Hierarchies.

After entering the cemetery in the manner described below; we come to the first tomb/grave of the cemetery, that is the grave of the first person buried in the cemetery, and greet it by stomping nine times with our left foot, chanting as we do;

> ***Nebiros, in the name of Lucifer, Belzebuth, and Astaroth, through the authority of Lucifuge, three times I, (your name), call you by name and three times I evoke you: Nebiros! Nebiros! Nebiros! Age infernus evocator et has artes obscuras benedic!***



A Sigil of Nebiros



Two More Sigils of Nebiros

A sigil of Nebiros is then drawn with empowered chalk upon the grave stone, or drawn in the grave dirt with your left hand. The sigil is then sprayed with libation and tobacco smoke, an empowered and dressed black candle is lit in honor of Nebiros, as you chant

Nebiros! Nebiros! Nebiros! Ut benedicas
Obscura sunt, et venite infernalis mortuis
veritatem artium! Ave Nebiros, Infernus Magister
Necrosophia!

ENTERING THE CEMETERY

You will need:

- *7 or 21 cents*
- *Tobacco*

- *Clear liquor (or water)*

When you are at the entrance of the cemetery, knock on the gate (if no gate is present stomp your left foot on the ground three times), place your coin offerings on the left, sprinkle the tobacco, or place the cigarette or cigar etc near the coins or on the right, then pour three drops of water or liquor in the dead center and proceed into the cemetery.

Entering a cemetery or graveyard with very restless or vampiric dead

You will need:

- *A handful of change (pennies and nickels are my preference)*
- *Clear liquor*
- *Tobacco*
- *Rice*

When you find yourself at the entrance of the cemetery, knock on the gate or stomp your foot on the ground 3 times. Light the tobacco, pour or spray the liquor libation, and toss the coins into the cemetery or graveyard. Then proceed with your intended work, greeting Nebiros as usual but on the way out, walk with a turning step out of the cemetery and toss the rice behind you.

WORKS

Introduction to the dead in the cemetery

For this working you will need to select a local cemetery.

You will need:

- *21 cents*
- *Tobacco, cigarettes or cigars*
- *Flowers, white are the best*
- *White rum*
- *Candle*

At predawn, sunset or night, go to the graveyard you have chosen within your city or region, which must be one you can access with general ease. This should not be done in places where you are not living, as you are trying to build relationships with the dead in these sanctuaries. Follow the previous procedure for gainful entry, greet Nebiros and ask to be led to the places of power and the allied forces of the dead.

. Then slowly and with care, walk through the sanctuary of the dead.

To introduce yourself to the Dead

In order to develop a relationship with Dead, you will need to examine your own relationship to death and the dead. Take your time with this ritual, be slow, stay still, and most importantly, listen. This ritual ideally should be done for one month on and one month off..

You will need the following:

- *Black candle*
- *White candle*
- *Cup or glass of water*
- *White Rum*
- *Cigar or cigarette*
- *White rum*
- *3,7, 21, or number of coins discerned by dream, or instinct*
- *A meaningful offering for the dead*
- *The necessities needed to enter the*

cemetery.

The night before you begin this observation, set a candle and a cup or glass of water on a bedside table or on the floor next to where you sleep. Ask earnestly to be guided in your dreams by Lucifuge on your quest to introduce yourself to the Dead. Sleep and dream. If you do not dream, try this step for three more days. If you still do not dream, allow one week to pass, and consider visiting a cemetery, then proceed with the first steps provided.

If you do dream, write down the details of the dream, even if you only recall one thing. The dream may reveal the number of coins to leave, or may reveal a suggested offering, or other information. However, if you do not get this information, simply follow the rest of the instructions and all shall be well.

Go to the cemetery preferably near your home, or at least one that will take minimal effort to get to. It's wise to scope out a cemetery for its opening and closing hours, and its points of entry or exit. When it's time to enter the cemetery or graveyard, follow the instructions written previously on how to enter the sanctuary of the dead. Walk into the cemetery with the black candle, coins, and white rum. Greet Nebiros in the manner described above. Pour the White Rum and ask Nebiros and the Dead to make contact with you within the sanctuary of the dead.

As you are walking through the sanctuary, allow yourself to be moved towards a particular grave or headstone or another marker. When you find this spot, look for a name – it would be wise to jot this name down – then light the black candle, leave the change and the offering, and pour three drops of white rum and three drops of the White Rum to the left, right and center. While holding the lit candle in your hand, ask that Dead come to you in your dreams or appear to you in some other way. Leave the candle and pray earnestly, light the cigar or cigarette and blow some smoke into the air, and leave it burning respectfully. Then leave the cemetery, slowly and consciously, taking in the atmosphere and keeping watch for signs. Leave the cemetery and return home. If your offering is maintenance of the place, return in the day to care for the area surrounding the particular grave, or the cemetery itself. However, if you dream that the Dead would like something from you, it is wise to fulfill that request.

To Collect Graveyard Dirt

Enter the cemetery and greet Nebiros as usual. On getting to the grave in mind at midnight, speak with the spirit of the grave as with the Gatekeeper but don't leave the offerings just yet.

Regardless of whose grave you are attending, you always want to obtain the dirt while being respectful. Knock on the gravestone (if no gravestone then hit the ground) 3 times, ask the spirit consent to collect the dirt, *(while explaining what you intend to use the dirt for so the spirit of the deceased is aware)* and wait for a response. If they object, you will know! You may feel queasy or uneasy. If you can speak with spirits, they may outright give you an answer. If you get any kind of negative response or feeling, move on. Do not proceed with that particular grave. If they do not communicate negatively with you, proceed in digging up the dirt or gathering the dust into your container.

According to various folk traditions there are some best places to get the dirt, depending on your intent.

Dirt from the left hand or and foot of the grave is best used when some baneful work is needed. Dirt from the heart is best used for love and protection work. Dirt from the head, right hand and right foot is used when strong assistance is needed or for positive work. As a rule, graveyard dirt from "respectable" individuals is outstanding for good luck, prosperity, protection, love spells and the like. More "unsavory" individuals lend better to darker matters.

To Gain the Ghost Sight

Go to the cemetery where you introduced yourself to the Dead, and enter in the traditional manner, greeting Nebiros at the oldest grave. Recite this over the gravestone whilst crossing yourself from forehead to groin, right hip to left hip.

Visus tuus visus est mihi
In nomine Nebiros
Dona mihi visus exspiravit ut Occultum videam;
Vide virtutem ejus , et voces ejus audi .
Rupere foedus impius,
Domine dona spiritus inferni mihi virtutem.
In nomine Lucifer Qui Belzebuth et Astaroth,
per potentiam Nebiros, Nema!

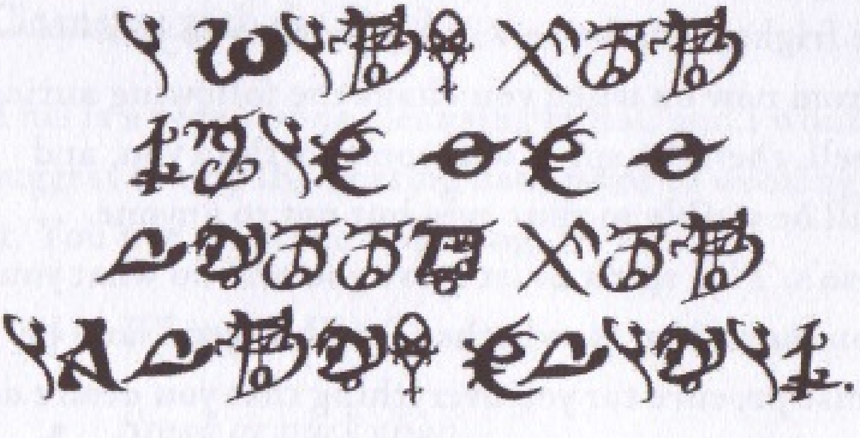
Then rub a pinch of grave dirt between your left index finger and thumb, make Xs over your eyes. three times over each lid.

To Learn the Secrets of Infernal Necromancy

If one wants to know about the secrets of Infernal Necromancy, then one goes to a grave on a Saturday night between the hours of twelve and one o'clock. One takes a little earth from the grave, cuts the left ring finger, so that three drops of blood fall down on the grave-earth and then throw the earth on you as one casts the earth onto a coffin. When one has done so, one has offered oneself into the power of the Shades. and then you can learn from them anything one desires to learn in this way.

To Obtain the Service of A Spirit of Death

Write the following with your own blood. upon a small piece of empowered paper:



And sign your name.

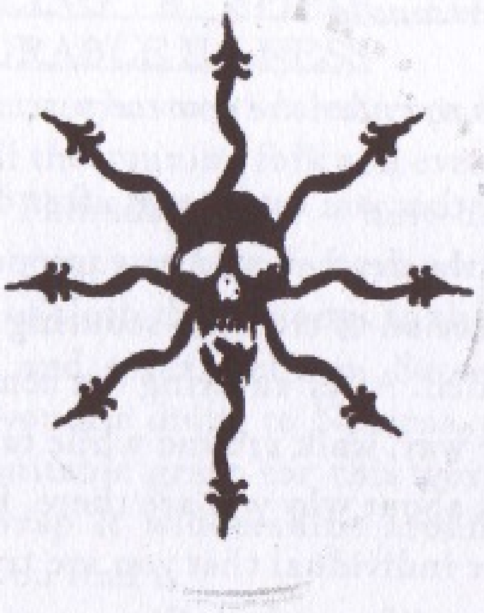
On a Thursday. go back to the cemetery making sure that no one catches up with you. or meets you. Enter as usual, and greet Nebiros. Put the piece of paper under a rock upon the grave.

On the following Thursday place your hands upon the grave dirt. Say:

Hoc tibi documentum dabo, te spiritum immundum, ut me in proximam feriam quinta nocte convenias.

Then go home again. but be careful that no one catches up with you. or meets you. for you must be all by yourse1£ Then go back the third Thursday evening just as day gives way to night. You will find your note has gone. Stay there. at that place. until a spirit comes forth and gives you a sign. He will then go his way. but you must not be frightened. for he will say nothing to you. From now on when you chant the following auric spell. then the spirit will come forth to you, and will be visible to your eyes but not to anyone else's. This spirit must serve you and do what you command him to, whether for ill or good, and he must procure for you everything that you desire of him. whether money or other goods. or even other arts that you wish to try. But as often as you want him to serve you. then you have to chant the auric spell, and then he will come forth to do what you command him.

Nakh, immundus angath ob gurum



Grand Seal of Infernal Necromancy

Cleansing with the Dead

This is a very strong cleansing ritual, and I would suggest taking the heating bath prior to working it. You will need the following:

- *White Rum*
- *Steak or pork chop*
- *Cigar*

- *3 nails*
- *Hammer*
- *Cigar*
- *Black/white candle*
- *Necessities to enter the cemetery*

Locate a cemetery that you can access after dark. This sanctuary of the dead should be equipped with an ample selection of trees, so scouting the spot is recommended. After entering the cemetery in the appropriate way, walk around while taking your time to think about why you are there. Focus on the situation or individual that you are trying to remove from your life, or the influence or power over you that you are trying to break. When you make it to your chosen tree, unpack your ritual supplies, light the candle and cigar as you talk out loud to the Dead and other spirits around you. Tell them why you are there and what you are doing, then take the steak and pass it over the air around your entire body, from the top of your head to the bottom of your feet, all the while talking about what you are doing there. When you are ready, nail the meat to the tree, then thank the Dead for taking your issues away, thank them for healing your situation, and thank them for returning power to yourself. Spray the nailed meat with White Rum and smoke. Leave the cigar and candle near the work site, and leave without looking back.

TELLING A SPIRIT TO ACCEPT AN INCURABLE ILLNESS

If a person has not healed, even if they have sought out all the cunning folk and even the doctors, then on a Thursday night - best during the waning moon - go to the cemetery and have with you a piece of cloth that belongs to the invalid. Enter as usual and greet Nebiros. Satae your intent and what you are doing to Nebiros, then ask to be led to a suitable grave for this work. Take the cloth and wrap it widdershins around the gravestone once you find it.

Tie a knot and say:

You NN. who lie here you know nothing.

Then make another knot and say:

You can take this sickness from NN.

For the third time. tie a knot while you say:

For you feel nothing in nomine Lucifer Qui
Belzebuth et Astaroth, per potentiam Nebiros,
Nema!

The sick one should then keep the piece of cloth, and untie all three knots, then he, or she, will be healthy.

4 TABLE OF AUSPICIOUS AND INAUSPICIOUS DAYS FOR SPELLS & CONJURATIONS

Auspicious Days	Month	Inauspicious Days
3, 10, 21 and 31	January	13 and 23
1, 8 and 15	February	2,10,17 and 22
3, 9, 12, 14 and 15	March	13, 19, 23 and 28
5 and 11	April	18,20, 29 and 30
1,2, 4, 6,9 and 14	May	10, 17 and 20
3, 5, 1, 9, 12 and 23	June	4 and 20
2, 6, 10, 23 and 30	July	5, 13 and 27

5, 7, 10, 14 and 29	August	2, 13, 27 and 31
6, 10,13, 18 and 30	September	13,16,18 and 19
13, 15,25 and 31	October	3, 9 and 27
1, 13, 23 and 30	November	6 and 25
10, 20 and 29	December	15,26 and 31

BOOK III - HERBARIUM DIABOLIC

THE 72 DEVILS OF HORTUS VITA INFERNALIS

The following is a short list containing 72 of the countless plants harbouring the Green Daemons of Our Work, which by the wise can be used in order to access their hidden and most potent spirit-powers.

Alder

The daemon of the Alder tree is a guardian of the spirit-gates often found in connection to still ponds, lakes and rivers. She can cause drowning, but also grant protection against it. Her dominion is specifically over the souls of the suicides and murder victims that have died by drowning. She possesses also great power over the darker races of the faerie, especially the ones most adverse towards the race of Adam inhabiting bogs, swamps and the liminal marshes. This daemon is also very strong when it comes to protective rituals aimed at the reversal and removal of curses, as she holds sway over many kinds of baneful currents and can open and close the doors between the target and the poisoned currents directed towards him/ her. A ritually harvested Alder wand empowered by this daemon is therefore the key to immense powers coveted by most sorcerers, spirit-workers and necromancers as it can, by the grace of its daemon, grant the powers of prophecy and spirit-sight, and lend protection and control over many dark shades and spirits.

Almond

The daemon of the (sweet) Almond tree is a bringer of abundance, wealth and riches. She is a strong worker of enchantments concerning love and lust and possesses the power to make her allies beloved by their friends and liked by their foes. This daemon enhances all powers and currents which are in line with her own, and where there is the seed of growth for her sorcery she can cause great fruitfulness. The wood of the Almond tree, when empowered by its daemon, will also aid in all forms of dowsing, be it by the work of the wand, forked rod or pendulum and can lead the exalted to hidden treasures, riches concealed beneath the soil or to any lost items sought.

Angel's Trumpet

The daemon of the Angel's/Devil's trumpet is a mighty spirit with mastery over many aspects of the Sorcerous Arts. She is a seductress and enchanter of minds and souls and can cause lust and love, as well as horror and insanity. She holds sway over the gates of sleep and can cause both erotic dreams and terrifying nightmares. She possesses the power to grant the Ghost-Sight and is one of the holders of the green keys to the kingdom of the dead. The daemon of the Angel's Trumpet can induce communion between the living and the dead, mostly within the realm of dreaming and through profound states of trance, but can also grant the powers of divination and prophecy to those who entreat her wisely and correctly. She can grant the power of soul-flight within the context of sabbatic sorcery. Her powers are most accessible during night-time, when the enchanting scent of her flowers signals her awakened presence. The flowers of this daemon, when dried and mixed with Tobacco can be employed as a very potent incense used in order to channel the blessings and curses of this mighty spirit.

Apple

The daemon of the Apple tree is another great enchantress and a bringer of many blessings and powers to those who approach her correctly. She is one of the strongest spirits when it comes to the arts of love-witching and her power to cause sympathy, attraction, lust and love is unparallelled. She can sweeten the hearts of man and cause friendship and lasting bonds between those who come together in her presence. She is also a great protector and can act as a banisher of many kinds of misery and illness. Her powers to bless reaches beyond the realm of the living and can also strengthen and comfort the dead and she is therefore often entreated to attend within the contexts of non-coercive necromancy. The daemon of the Apple tree holds also the keys to forbidden occult knowledge and is a potential granter of illumination and wisdom. The wood of the Apple tree can therefore be used to unlock the cited powers of this great daemon, but also act as the very key to the spiritual points of the otherworldly realms that the Apple tree often stands upon.

Ash

The daemon of the Ash tree possesses the power to open up the gates to all realms, both physical and spiritual and can direct magically generated power or the very soul of those with whom he chooses to work with across the spiritual planes. His powers are connected to the mysteries of the Spirit Stead and to the Vertical Road between the lowest and the highest worlds within creation. By his blessing the wand harvested from his tree can become the witch's broom or the sorcerer's staff, upon which the barriers standing between the realms of man and gods, the living and the dead and the sleeping and the awakened can be traversed‘ He also possesses the power to arouse or calm sea waves, affect the weather, tame unruly horses and focus and strengthen one's Sorcerous powers of Will.

Bay Laurel

The Daemon of the Bay Laurel tree is a mighty spirit of victory and conquest. He grants success in battles and leads one to triumph by dispelling false notions and faulty ideas. He can within such adversarial settings also be entreated to attack one's foes and cause them to make strategic mistakes in the heat of the battle. He is also a bringer of wealth and good luck and can be a generous granter of boons, if worked with properly and according to his own holy tabus. The daemon of the Bay Laurel owns also the power to banish spirits of sickness and wretchedness and is therefore called upon within many different rites of cleansing and banishing. He can grant the powers of prophecy, vision and second sight and aid in the opening of the Eye that can see all that which is hidden.

Birch

The Daemon of the Birch tree is a guardian of the paths to the hidden realms, with power to open and close gates that can allow man and spirits to climb the axis between the worlds. She holds sway over many lesser spirits and has the ability to banish the lowly spirits of disease, misery and sadness. She can banish unwanted influences and can cleanse both body and soul from parasitic forces. She is a protector of the dead, but can also be employed to remove the Dark Dead and sweep away their harmful influences. The Daemon of the Birch tree also possesses the power to bind both man and spirits with the power of solemn oaths sworn in her presence. The wand empowered by this lovely daemon can not only exorcise negative spirits and influences, act as a spirit—bridge and be a sign of unbreakable oaths, but it can also control the weather and raise storms. The bark of such a blessed tree is also used as parchment upon which talismans of protection are drawn and petitions to spirits are written its twigs, when tied with red ribbons and used as a magical broom, can be employed for the sweeping away of unwanted influences, but also serve as the iconic tool of spirit flight, upon which the soul of the sorcerer during awaken dreams can travel across the realms of night.

Black Ironwood

The Black Ironwood, also called the Devil's Wood within certain traditions, possesses a daemon feared and respected by all who have knowledge of his existence. He is a diabolical dryad with immense appetite for the blood of both animals and man. He is a master of the infernal arts of necrosophic black magic and holds power over the souls of Dark and Evil Dead. He commands legions of dead murderers, suicides and vengeful murder victims and draws to himself all manners of bloodthirsty, sadistic and obsessive spirits. Not only does he possess the power to gather such dark assembly around himself, but he also possesses the power to bind, control and command them all. He is the guardian of the Arboreal Hell Gate and a bringer of madness and slow, but often bloody, death. Since he first drank of Abel's spilled blood he has craved the lifeblood of the children of Adam and during the rituals in which he is petitioned to grant a part of the tree he possesses to the sorcerer he is always, in the name of the Devil, given the blood of animals slaughtered by the root of his tree. His ceremonies are most often conducted during the night hours, and it is during that night that he is most willing to aid the sorcerer in his darkest workings.

Blackthorn

The daemon of the Blackthorn is one of the most dominating aspects of the spirits hidden behind the wooden masks of nature. The Blackthorn's spirit is a master of all kinds of warfare and baleful assault, but he is also a mighty protector that can shield against both physical and spiritual dangers. He can grant fierce warrior might and victory in battle, cause strife and animosity amongst the ranks of the enemy and strengthen the focus and resolve of his allies. He holds the power to direct pernicious currents towards both the living and the dead, and the wands he empowers become both Swords of Death and Sceptres of Dominion and Mastery. To knock thrice with such a wand is a coercive summoning that few earthbound spirits dare to ignore, as it is not only the holder of the wand but the spirit of this mighty daemon attached to it that in such cases summons those called upon.

The thorns of his trees are as his fangs and claws and can be used to pierce the heart and soul of one's enemies during the rites of malediction and vengeance, but such thorns can also be used to set up a protecting magical fence, upon which all intruding forces become impaled. Any spot encircled with the empowered wands of this daemon becomes in a similar fashion protected and impenetrable, but it is also widely known that any unsanctioned use of the wood of this daemon brings a curse upon the head and heart of the profaner.

Buckthorn

The Daemon of the Buckthorn tree is a fierce dryad with power to both cause harm and lend protection and is a spirit often called upon by those engaged in magical warfare. She can focus and direct the powers of the sorcerer and make each spell hit like a poisoned arrow into the heart of the enemy. This daemon is also a very dominating spirit with the ability to restrain and subjugate both man and spirits.

She can control the shades of the restless dead and effectively evoke or banish them. She can cleanse a place from the influences of the lingering wraiths and remove their poisoning stains from the souls of the living. The wands empowered by this Hortus Vita Infernalis have many uses, including cursing, protecting, calling upon and banishing the dead, setting up magical barriers and strengthening the powers aroused during sorcerous workings 'against the law'.

Cherry

The Daemon of the Cherry tree is a powerful ally and a spirit with great powers of enchantment. She is a mistress of the arts of Love-Witching and can effectively becharm any target and cause both lust and love and ignite the flames of passion within the hearts of man, by strengthening or causing attraction and allure where very little or none originally existed. She can also grant the powers of prophecy and strengthen all mediumistic abilities. Her power over animals is also strong, and she can grant the ability to tame and befriend many kinds of wild beasts. Any wand from the Cherry tree empowered by this daemon will be able to channel her blessings and also strengthen the powers of the sorcerer's own magical will, aid in the finding of any sought after object or person and the opening of all closed opportunities or paths leading to the goals of her allies.

Cinnamon

The Daemon of the Cinnamon tree is well known for its many beneficial powers and is a good ally to have. He is a bringer of good luck, prosperity and wealth, if approached correctly and according to the laws he acknowledges. He can aid in the overcoming of obstacles and in the achievement of success. He also possesses the power to incite lust and love and can enflame passions within the hearts of man and creates great sympathy towards his allies, but can also reverse his blessings into curses and cause animosity, envy and jealousy within the ranks of one's foes.

This mighty spirit also possesses the ability to banish negative and stifling energies, shades and spirits and cleanse both body and soul from such burdening influences. The wood and bark of the Cinnamon tree, when empowered by this daemon, can become an amplifier of all his powers and used in order to channel, strengthen and focus his magic.

Clove

The daemon of the Clove tree is a mighty spirit with many wholesome and good attributes and skills. He is a powerful defender and a potential dispenser of boons and is often entreated to aid in the shielding against danger and harmful influences, which he can nail down in different manners, and in the banishing of misfortune, sickness and obsessive shades and spirits. The daemon of the Clove tree can also assist in the breaking of the curses of one's foes and in the fortification of the spiritual defences of his allies. He can attract wealth and luck to those upon whom he chooses to place his blessings and make them more attractive in the eyes and minds of the opposite sex. The branches and wood of the Clover tree, when empowered by this daemon, can be used in many ways for the channeling of his power, but the most blessed share of harvest from his tree, containing links to his spiritual essence, is its unopened flower buds, which are used in many different forms of sorcery, especially when sun dried and used as fragrant nail with which his protection and benediction are called upon.

Cypress

The daemon of the Cypress tree is a spirit connected to the mysteries of the Gulgaltha and is a guardian of the graves. His dominion is over cemeteries and he is one of the daemons holding the green keys to the underworld. He possesses the power to bring back the souls of the dead and can make them communicate or otherwise interact with the living. He can strengthen the souls of the living and the dead and grant comfort, purification, illumination and spiritual elevation, but he can also become provoked or entreated to curse, bring maddening sorrow and depression and the torments of the Restless Dead. This dryadic spirit has also the ability to bind both the living and the dead and block their paths in life or death. The wood or other ritually harvested parts of the Cypress tree, empowered by this mighty guardian of the death-paths, can be used in all manners of necromancy and necrosophic sorcery, and a bonfire made with such wood and leaves from his tree can be made into an open Ghost Gate, through which souls can enter or leave the Kingdom of the Dead.

Dragon Blood

The daemon of the Dragon Blood tree is a fierce spirit of war, victory and conquest. He possesses the power to grant courage and strength to his allies and strike fear into the hearts of their enemies and make them demoralized. He is an elevator of the astral currents and where he is evoked all lower astral shades and spirits become banished, he is therefore often called upon during the rites of exorcism and spiritual cleansing and is known as the eraser of the stains of the Dark Dead. Because of his high vibratory nature and fierce and purifying martial heat, he is seldom called upon within the necromantic settings, as most of the dead fear him. The spirit of this fiery dryad can also grant male virility, enflame passions and cause lust, but he can also aid in workings of domination and coercion. The wood and resin from the tree of this daemon, when fully empowered, can become a conductor of his force and grant both protection and power, and outside the context of the workings with the Dark Dead and other spirits of the lowest astral, strengthen most, if not all, Sorcerous currents.

Elder

The daemon of the Elder Tree is one of the mightiest amongst all of the Hortus Vita Infernalis. She has been considered a goddess in her own right by many and possesses immense powers. This daemon possesses the ability to channel and direct the powers of all graveyards and make the dead and the other spirits dwelling in such places do the biddings of herself and those of her allies. She can summon, but also engulf or banish the shades of the dead and acts as a commander of the ghostly legions. She possesses also the ability to strengthen all necromantic spells and holds the secret keys to both the most infernal and the most elevated forms of necrosophic sorcery. She is also known to delight in the punishing and execution of traitors and oath breakers, and upon the branches of her tree the effigies connected to many such betrayers have been hung by the neck.

Elm

The daemon of the Elm tree possesses many Sorcerous powers, but most of them are connected to the realms of sleep and death. She is a guardian of the Mound Gates and is one of the holders of the arboreal keys to the underworld. She commands legions of spirits often inhabiting the astral spaces around where her tree is rooted and is especially respected by the dead, as she holds great power over them and can direct their shades to do her biddings. Her power over the astral shades is not limited to the dead and stretches to the living, mostly during the night hours when they loosen the bounds of their souls while traversing the fields of sleep. The Elm daemon is a mistress of dreams and can influence the dreaming of those upon whom her blessings and curses are laid. She can grant prophetic dreams and cause meetings between the living and the dead within the realms of sleep. Any part of her tree when empowered by her magic can be used for the opening of the gates between the souls of the living and the souls of the dead. Her wands become as keys to the burial mounds and to knock and encircle such places of power with her wand can unlock and open the pathways to the chthonic spirits inhabiting such places. Those who seek to manipulate the dreams of others, or to dream truly, do wisely in using the leaves of her tree, as the incantations written upon her leaves become directly imprinted upon the veils of sleep.

Fig

The daemon of the Fig tree is a spirit most diabolical with powers to cause much harm but also to bring the Forbidden Light of Adversarial Gnosis. He is considered to be one of the guardians of the Arboreal Hell Gates, leading to the Other Side, and his is a tree blessed by Devil Himself and connected to the Mysteries of the Nephilim. He possesses the power to bring great riches, worldly and spiritual power and arcane knowledge, but can also cause impotence, frigidity, poverty and desolation if enraged or entreated to curse. This daemon can hind the souls of the living and bring upon them sickness, madness and death, but he can also banish the darkest of wraiths and reverse the deadliest of curses, if he would be pleased with the sorcerer seeking his assistance. The Fig tree is, when approached correctly, an axis between the worlds and a vertical bridge between this accursed world and the Other Side. To thrice or seven times encircle the Fig tree widdershins, during the times when the veil between the worlds is as thinnest, while sprinkling the fresh blood of a black rooster sacrificed to its daemon around its roots, and performing certain other rites, is one of the ways that the bridge-gate between the realms that this tree constitutes can be opened. Fig trees rooted close to graves or crossroads are especially well suited for such rites of hellish ingress, but wherever it grows it will, because of its daemon, be connected to the Nightside by its spiritual roots. Branches of the Fig tree empowered by its daemon are both powerful blasting wands of fatal cursing and tools of diabolical evocations. The leaves of his tree are good for the marking of the signatures of darker spirits to be summoned or for the writing of infernal pacts signed in blood.

Ebony

The daemon of the Ebony tree is one of the Secret Spirit-Kings of the Arboreal Legions of the Hortus Vita Infernalis. This daemon is a guardian of the gates to the Nightside Realm and possesses the power to harness the Black Light of the Other Side. As he holds one of the highest stations amongst those spirits guised behind wooden masks, he is a daemon through which also other spirits connected to the Green Kingdoms can be evoked. This daemon is a guardian of the most ancient dead, with loyalty towards the Mighty

Dead and dominion over the Dark Dead. He can invite the Mighty Ones and summon, control or banish the Dark and Restless Ones, but his power reaches so far that he does not only walk with the dead but also with Death itself and can focus lethal curses towards those deserving his wrath. The daemon of the Ebony tree is a good ally and a harsh foe, it is therefore important to approach this spirit with great caution and respect. The wood of the Ebony empowered and blessed by its daemon can serve many purposes within the context of Sorcery, but is most often used as the summoning wands of the dead. If shaped into a knife, the wood connected to this daemon can serve many purposes, ranging from evocations, exorcisms and bindings through encirclement, to the directing of deadly currents towards man, shades and spirits.

Myrrh

The daemon of the Myrrh tree is a great protector of the Blessed Dead and an overseer of the earthbound ones. He is a guardian of the Tomb-Gates and can bring the blessings of the living to the dead and vice versa. This daemon holds the power to strengthen all astral currents and can open the pathways between the living and the dead. He can strengthen and elevate other energies and vibrations related to the chthonic, sub-lunar and astral realms and can bring the souls of the living to the dead or the souls of the dead to the living. He can purify both the living and the dead and banish lowly spirits and energies causing sickness, misery and sadness. The wood and resin empowered by this daemon can channel and focus all his powers and in different ways manifest his presence and might within the context of many forms of sorcery. The thorns from his tree are especially suited for the punishment of grave desecrators and those who defile the Saintly Dead. The branches of Myrrh tree ritually harvested from or otherwise consecrated through this spirit can also serve as mighty keys to the realms of the dead and act as shields against many kinds of impure and profane influences.

Hawthorn

The daemon of the Hawthorn possesses great martial powers and can be considered to be the female counterpart of the spirit of the Blackthorn. She can therefore both grant protection and smite those who offend her or oppose her allies. She is also one of the key holders of the Otherworldly gates and guards the pathways and crossroads hidden beneath the visible realm and stands upon the intersecting points of liminality, where the shades and spirits of the chthonic spheres crossover into the world of man. She is known for her ability to shield against the obsessive and dark dead and other forms of astral dangers and attacks directed at her allies, but she can also send such malevolent forces to punish and seek vengeance when provoked, or when correctly beseeched to do so. She can summon the spirits bound to the chthonic and sublunar realms or banish them and can grant those who win her favour the ability to see all these spirits and wraiths, but she can also make such favoured ones as invisible as the inhabitants of the spirit world in the eyes of others against whom the gift of concealment is sought. This daemon of the Hawthorn has likewise power over fire and lightning and can protect against the devastation that they can cause or direct their destructive forces to smite the enemy. Besides these fierce abilities she also possesses charming and enamouring powers, and she can ignite the flame of passion and love within the hearts of man and is most often entreated to do so in connection to the workings of the philtre and ligature when unrequited love is to be championed.

The branches, flowers, thorns and other parts of the Hawthorn are, when empowered and blessed by its daemon, most useful tools of sorcery for workings concerning evocation, banishment, protection, magical attack, binding, enchantment and invisibility.

Hazel

The daemon of the Hazel tree is a spirit of great wisdom and power and a very good ally to have for those who traverse the Crooked Path. He can grant knowledge concerning the occult and the unseen, but also possesses the power to make that which is known forgotten. He is greatly known for his ability to aid in many different forms of divination and can bestow the gift of foresight upon those he deems worthy of his blessing. This daemon can also aid in the reversing of curses and in the removal of the damaging influences of such sorcery placed upon man, animals or plants. He protects against both lightning and fire and can lend his aegis to those amongst his blessed that seek entrance into the abodes of darker spirits and the shades of the dead. He can also grant the blessing of magical and poetical inspiration and banish all kinds of mental confusion. If entreated correctly he can also point out secret treasures and grant material wealth and copiousness. The forked branches of the Hazel tree blessed by this daemon can become powerful dowsing tools with the ability to point out not only hidden treasures and chthonic water and mineral veins, but when three—pronged and trident shaped such wand will also possess the power to conjure thieves, murderers and runaways whether they be living or dead. The smaller twigs of such blessed branches harvested can be woven into crowns that, when worn with the blessing of this daemon, can grant protection, invisibility, inspiration and luck' The nuts of such tree can, when employed within the talismanic arts, also summon the blessings of its daemon, especially in connection to the accumulation of luck and wealth, and when eaten as a sacrament the Hazel nut can bring knowledge, inspiration and guidance by further strengthening the bounds between the sorcerer and the daemon of the Hazel tree.

Holly

The daemon of the Holly tree is a mighty spirit with the powers to both protect and attack. He controls the hidden powers of fire and directs them in accordance to the will of the sorcerer in order to forge the swords of conquest or establish fiery walls of protection. He protects against the very elements that he controls and can avert disasters caused by fire and lightning. This daemon holds the power to tame both man and beast and can banish all unwholesome spirits, if entreated correctly to do so. This daemon of the Holly tree possesses also oneiric powers and can influence the sleeping mind and grant the gift of prophetic dreams. He is a spirit most potent during the dark half of the year and can during that period grant his most potent blessings and curses. His empowerments award strength, victory, power, initiation into the secret arts of the forge and the furnace and can grant the armour of fascination and glamour, with which fear is placed into the hearts of foes and alluring enchantments placed upon the coveted. The branches and leaves of the Holly tree blessed by this daemon can serve to focus and enhance all his powers and amongst other things be used to tame, dominate, banish, conquer, protect and induce truthful dreams.

Juniper

The daemon of the Juniper tree is another guardian of the Gates of the Dead and can both summon and banish those who traverse the ghost-bridge up to the world of the living. He can shield against the dark and obsessive shades and strengthen the manifestations of the Beloved and Faithful Dead. He possesses the ability to grant the Ghost—Sight and can in visions and in the twilight state of lucid dreaming unite the living with the dead. The protective power of this daemon reaches beyond the realm of the dead and can also repel any living foe and stand guard against all unwanted intrusions. This daemon is a great banisher of sickness and a bane of all plague bearing spirits. He also possesses a strong fire of fascination with which he can bestow virility, charm and attraction to the sorcerer in order to allure the opposite sex. The wood and berries of the Juniper tree are especially useful when empowered by this daemon, as they can greatly aid in all the sorceries in which his powers are sought. The wands of this daemon are keys to the mound, granting safe passage for the living and the dead or the power to lock the ghost gates and bar the entrance for all uninvited shades and spirits. The berries and wood of such Juniper tree, when burnt, can empower the spirits invited and also grant the ability to see them and in other ways interact with them. The smoke of the Juniper fire also exorcises all profanity and unwholesomeness and establishes a sacred space.

Lilac.

This daemon of the Lilac is a mistress of the arts of enchantment and becharming, and by the grace of her Queen she can bind with attraction, lust and love and manipulate the sexual passions of man. She also possesses the power to grant the glamour of beauty and to influence both the awakened and sleeping minds of those upon which her spells are cast. She teaches different forms of hydromancy and can strengthen the gifts of foresight and inspire poetic creativity and the powers of imagination in those that she deems worthy of her blessings. The daemon of the Lilac tree can also aid in the banishing of harmful spirits and shades, but she can also bring such spirits upon those who disrespectfully harvest from her tree. She guards the mysteries of spiritual love-union The branches, leaves and flowers of Lilac ritually harvested and empowered by this daemon can be used to work her magic, and the perfumes made from the essence of her flowers can become a strong ingredient in many spells connected to this spirit. It is known amongst the wise that the flowers of this daemon do not only possess enchanting powers of passion, love, lust and union, but also sorrow, sickness and death, if used disrespectfully or if used on purpose for such causes within the fell workings of malediction, in which the aim is to bring down maladies upon the residence of an enemy.

Myrtle

The daemon of the Myrtle tree possesses supreme powers within all spheres of Love Witching and is a ruler of hearts, uniting in bliss those who respectfully are tied together by the bounds of Venus in her presence. This daemon is a heart-turner and can cause love and passion where such feelings before had been absent and can strengthen the heat of passion within the souls of those already enamoured. She does not only cause such sentiments but also preserves and protects them against all that could break her enchantments. Her power reaches beyond the limitations of the clay-born flesh and she can, if entreated correctly and paid the offerings requested, even unite the souls of the dead with the living who still love them. She can also grant protection against misfortune and aid in bloodless victory over enemies. Her powers to increase fruitfulness and grant bountiful harvest can also aid in the accumulation of wealth, and abundance is the reward she often bestows upon those blessed enough to win her favour. Even if this daemon is known for loveliness she can also be easily offended by the brutish and is known to punish disrespect and indifference towards her tree with bad luck, impotence and even death. The branches of the Myrtle tree, empowered by this daemon, are used as wands for the stirring of philtres and for the casting of enchantments upon hearts and minds, but also for the swearing of oaths during marital rites and other such conjugations motivated by love. Her flowers are used in the sacred arts of perfumery, in ways similar to the employment of Lilac and the Rose perfumes, and the leaves of her tree are, when made into a powder, or when inscribed with Sorcerous signs, used in her witchcraft concerning wealth and protection.

Oak

The Daemon of the Oak tree is a guardian of the arboreal spirit-gate standing in the middle of the crossroads where the roads to all unseen realms intersect, and he holds the keys to the opening and closing of the gates and the paths. He can therefore act as a messenger or, more correctly, as a gate to other spirits and through him other realms can be reached and spiritual powers harnessed. He is one of the wisest amongst the brethren guised behind the masks of wood and can bestow wisdom and knowledge concerning the mysteries of the trees and plants upon those he chooses to bless. He is a great protector and can banish and close the gate through which harmful influences emanate and even shield against lightning. The branches of the Oak empowered and blessed by this daemon become powerful wands with which the arboreal spirit—gates can be opened and the spells and power of will become strengthened. The leaves can confer both luck, wisdom and protection and the acorns can become used as talismanic seeds for success and victory, as well as fertility and virility. Such acorns are also known to feed the spirits inhabiting the liminal points of the wild and grant strengthening nourishment to the shades of the dead.

Peach

The daemon of the Peach tree is both a fierce protector and a charming enchantress. She can aid in all kinds of witchcraft connected to the conquest of hearts and can cause both lust and love, or strengthen such sentiments where they already are present. This daemon can also aid in all workings concerning fertility and bountiful harvest, where the sowing of the seeds is overseen and directed by her spirit.

She is also a mighty shield against the evils of both man and spirits, and especially potent against the harmful and dark dead. Her power to banish and subdue lower and earthbound spirits is immense and where she is attending as the guardian no disturbing shades or elementals can linger. The fruits, leaves and branches of the Peach tree, when blessed by this daemon, can aid in all sorceries connected to her powers. The sweet juices of her fruits can greatly enhance the powers of philtre and potions made for the casting of her spells, and the leaves of her tree can be marked with holy ink and carried as talismans or made into powder and used during cleansing and banishing rites. The wands of this daemon possess immense powers of both enchantment and forceful protection, as they can both enflame hearts and beat to submission unruly spirits. The ritually harvested wood of this daemon's tree can also be shaped into small daggers and swords and aid greatly in all magical combat and become thus doubly as strong when it comes to conquering the inhabitants of the lower planes.

Pear

The daemon of the Pear tree is a worker of miracles concerning love and lust. She can entice even the chastest and spellbind the coldest of hearts with her powers of desire. She is a spirit of temptation and can cause sexual attraction, charm and charisma and by her Sorcerous Glamour beautify those upon whom her blessings are invested. This daemon lends her blessings to all kinds of orgia and hedonistic celebrations and takes pleasure and power from the currents raised during such rapturous rites. She also possesses the power to protect against spells such as the ones she herself casts, and talismans blessed by her can act as wards against amorous bindings. The wood of the Pear tree, empowered and blessed by this daemon, can become powerful wands of love—conjure and will effectively focus, strengthen and direct the currents of lust and passion. Her flowers and fruits are wisely employed within the arts of the philtre and can even call upon her defensive powers against the enchantments of others.

Pine

The daemon of the Pine tree is a mighty protector and a conqueror of the profane. He can sweep away all unwholesomeness and banish the lowly shades and spirits of sickness and misfortune. He possesses a great ability to cleanse both the body and the soul of those that he chooses to bless and through such cleansings he opens the paths to virility, strength, success and victory. When enraged, his cleansing flames become martial fires of war, and his baneful curses can effectively castigate and destroy enemies. This daemon of the Pine tree is one of the Hortus Vita Infernalis working in connection to the Seirim inhabiting the wild and green woodlands and serves as one of the arboreal familiars of their Master Azazel. The branches and other parts of the Pine tree empowered by this daemon can serve within many martial rites of defence and attack. When the harvested share is used as incense, the smoke not only serves all forms of exorcism, cleansing and reversal of curses, but assists also the spells connected to the strengthening of virility, gaining of wealth and the conquering of that or those that must be overcome.

Poplar

The daemon of the Poplar tree is a keeper of the waters of the underworld. She is one of the Key holders to the Gates of Ghosts and can summon the shades of the dead as well as lock them away. This daemon can make the voiceless dead heard and open up the crossroads between the living and the dead. She can also point out where the treasures of the dead are hidden and aid some forms of money-conjure connected to the riches of the chthonic realms. She also has the ability to protect against sickness and is known to be a powerful healer and a protector of the sick, when and if she decides to grant her blessings.

This daemon of the Poplar tree is a powerful cleanser of the stains of the dead and a great shield against the obsessive or vengeful shades. The leaves of her tree grant protection or purification, depending on how they are used, and are of aid within many talismanic and amuletic forms of sorcery.

Rose

The daemon of the Rose is a strong enchantress and her sorcery reaches from the realm of hearts to the realm of skulls. She is a most efficient spirit to call upon during all operations of amatory witchcraft and can enflame passions and bend wills, She can dominate and bind, as well as strengthen and liberate. She can protect and purify as well as chastise and vanquish. This daemon of the Rose possesses great powers of glamour and can bestow charm, charisma and beauty upon those that she chooses to bless. She masters the magical arts concerning secrecy and invisibility and is a powerful guardian of that which must remain hidden. She is a protector of oaths, pacts and covenants,

Her powers in connection to spilled blood reach from the overseeing of pacts signed or sealed with blood to being entreated by the wise to give aid in the stopping of hemorrhages. This daemon can also grant the powers of foresight and aid in both amorous and necromantic forms of soothsaying.

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All parts of the Rose bushes harvested from and blessed by this daemon can strongly aid in the channeling of her powers . When it comes to the magic of perfumery and philtre, such blessed harvest of Rose is indispensable. The oaths sworn beneath a bloodstained Rose are unbreakable and guarded by this mighty daemon but also and accursed will be any and all oath breakers, as they will be pierced and bound by thorns, both in life and in death.

Rowan

The daemon of the Rowan is a fierce warrior, protector and a spirit of the strongest magical power. He wields the force of both chthonic and celestial fire. The daemon of the Rowan tree is a path-opener for the spirits called upon and a protector against all uninvited spirits and shades. He is the mightiest shield against all harmful powers raised against his allies and can break all curses and enchantments. His powers of protection are as great as his aggressive powers, if entreated correctly, and he can break the ranks of enemies and grant victory over them all. His blessings award both a protective armour and a mighty sword and his fire of spirit can strengthen both courage, power of will and one's focus. Besides these martial powers he also possesses the ability to grant poetic inspiration and the power of Spirit-Sight. He can aid in many forms of divination and help in the locating of both precious metals and dragon veins of spiritual power hidden beneath the surface of the earth. This daemon of the Rowan tree can also unlock the gates of many otherworldly realms and can aid in the rites of spirit summoning, but also in such workings where the goal is to enter the liminal abodes of the spirits. The branches of the Rowan, empowered by this daemon, can be made into powerful wands used for both magical defence and attack, but also for the summoning of spirits and for the opening of paths seen and unseen. When made into a powder, the wood and leaves of this daemon can strengthen all spells harmonising with its own sphere of influence and are especially useful within incense blends and talismanic sachets. The red berries of the Rowan can also channel much useful aspects, especially when dried and used in connection with other harvested parts of his tree, and when stringed on a red cord they are known to constitute very potent amulets with the ability to shield against all that which is harmful.

Sandal Wood

The daemon of the Sandal Wood tree is a spirit with many beneficial abilities and is one of the most effective healers and protectors amongst the Dryadic Legions. She is a banisher of harmful currents causing sickness, depression and misfortune, and is of the highest astral vibration, and while she is much in harmony with the lunar energies, she is known by the wise to be holding within her a hidden solar flame. She is a most powerful spirit to call upon during rites of purification and consecration, as her cold heat sweeps away profanity and strengthens all traces of holiness. This daemon can also act as a messenger and carry the prayers of those who approach her correctly to other spirits and gods. She is especially useful when the Saintly, Holy and Mighty Ones are petitioned, as her presence attracts the attention of such lofty Souls and Spirits. The wood of the Sandal tree empowered by this daemon can effectively channel all her blessings and is mostly suited for the blessing, honouring and protecting ceremonies of fire and smoke.

Walnut

The daemon of the Walnut tree is a spirit with immense powers of sorcery and is dispenser of both blessings and bane. He is another guardian of the keys to the Gate of the Dead and possesses also links to the Nightside Gardens, from where he brings forth wrathful spirits known to dwell within the shadow cast by his tree. He holds the fire of the underworld connected to his own Black Flame of Spirit and can cast the most merciless curses, but also protect against any act of magical aggression. His sorcery is especially strong when it comes to spells with the aim to conceal a presence, or to manipulate and influence minds. He can afflict the targets against whom his curses are directed with frigidity, infertility, infidelity and deceitfulness and thus cause discord and separation amongst them. The Walnut tree is therefore one of the trees acting as an axis connected not only to That Which Lies Below, but also to That Which Is Beyond. While the wood of the Walnut tree empowered by this daemon is mainly connected to his darker and more adversarial powers, and is often used for blasting or the summoning of spirits, the nuts of his tree are more as containers for his blessings and goodwill and can both grant abundance and act as fetish vessels for souls and spirits, or effigies of heads to influence.

Willow

The daemon of the Willow tree is a mighty spirit of witchcraft and has been venerated as such by the wise since the Forbidden Knowledge of the Craft first became received by the Enspirited Ones. She is a keeper of the keys to the Gate of Souls and Shades and holds dominion over lunar streams flowing through the Kingdom of Green. She can summon and manifest spirits and lend shades and shapes to their essences. This daemon of the Willow tree is also connected to the chthonic rivers of the dead and has the roots of her tree dipped into the Well of Souls and can therefore aid in all forms of necromancy, especially in workings conducted close to any natural body of water or when the soul of a drowned is to be summoned. Her light can grant guidance to the discarnate souls of both the living and the dead and is a great protector of her allies against all astral dangers. She commands legions of water spirits and undines and can teach and empower all forms of hydromancy, but she also holds sway over the powers of sleep and dream and is a mistress of the oneiromantic arts.

The Willow daemon can influence the dreams of man and even grant her allies control over other people's dreams and aid in the manipulation of the sleeping mind and even make possible diverse kinds of astral intrusions and attacks. She can also grant the boon of Astral Sight, or the Ghost-Sight, and make visible all those unseen denizens of the Realm of Shades. Because of her powers related to the realms of soul and water, she also possesses the ability to heal maladies by banishing sickening wraiths, soothe pains through the manipulation of emotions and stop hemorrhaging through her control over the rivers of life and death. This daemon is also a great enchantress, wielding the powers to cause lust and to cloud minds through her glamours and illusions, but she can also grant inspiration and eloquence. Not only is she connected by the root of her tree to the waters of the underworld, but she is also by the zenith of her wooden axis connected to the Lunar Streams and channels the powers of all the phases of the moon, with hidden links even to the Moon of the Other Side. There are therefore strict tabus against the harvesting from her tree during certain phases of the moon, and for her general blessings and powers such rites of reaping should only be performed during the night of Full Moon, as the darker phases will tap into the Black Waters that can turn bitter and poisonous, if not contained properly.

The branches, twigs and leaves of Willow tree, when blessed and empowered by this daemon, serve as great tools in connection to all her sorceries and powers. The wands made from her wood are sceptres of her magic, with which all powers of the waters above and below can be harnessed and the mirror entered into. The leaves of the Willow, when dried and made into powder, can empower all forms of shade summoning formulas and, when employed together with the slander and serpentine twigs for the making of a wreath, they crown the blessed with dominion over the Kingdom of Sleep and aid in the shaping of dreams and all other forms of sorcery related to the oneiric sphere. Such slander twigs can also be used in all forms of ligature and can become as astral chains, or as strings of a spider's web, with the power to bind or entrap, but also to enlink and hold together that which must remain connected.

Yew

The daemon of the Yew tree is a spirit strongly connected to the mysteries of the Underworld and is a guardian of the dead. This spirit holds the keys to the Realm of Graves and holds dominion over the legions of entombed souls. He is an overseer of the cemeteries and other more secret places of the buried dead and holds the power of both the Water of Death and the Fire of the Underworld. He can summon the shades of the dead and make them perform magical deeds and is especially efficient when it comes to the employment of the Dark and

Restless Ones. He channels the poisonous currents of the deathly powers of the chthonic realm and holds within himself the poison with which both bodies and souls can be vanquished and destroyed. He can lend protection against many forms of magical aggression and reverse and send back venomous streams directed at those that he has chosen to defend.

This daemon can also direct such deadly flows of the darkest aspects of the powers of the dead against enemies and bring them sickness, sorrow and misfortune and even lead them to their graves. To those who have won his favour he can besides the powers of Ghost Sight, ancestral wisdom, inspiration and reveal the secrets of death/the dead. The branches of the poisonous Yew tree, empowered and bought from this daemon, act as conductors of all his sorcerous might and can call upon, shield against and command the shades of the dead, but they can also bring down dire curses upon the living. Such wands can also act as the keys to the mounds and possess the powers to evoke the Guardian of the Cemetery Gates. The needles/leaves from his tree can, when made into powder or used as incense, call upon the darker dead or bring death itself. Such powders are often used in connection to the baneful workings where the poison of the dead, contained within the tree of this daemon, is to be accessed.

Aconite

The daemon of the Aconite is a powerful

vanquisher of the living and a controller of the dead. She is a holder of the keys to the cemetery gates and a guardian of the hidden tracks to and from the realm of the dead. By her curses the living are placed within the coffin, and by her blessings the shades of the dead can be risen up from their graves to do the work of her allies. Her dominion is especially over the souls of lunatics, and she can protect against such baneful and obsessive shades or cause their maledictions to befall those who deserve her punishments. The daemon of the Aconite can also grant the blessings of concealment and make those worthy of her blessings invisible in the eyes of both the living and the dead and grant safe passage upon both the seen and unseen roads of flesh and soul. She can also forcefully remove obstacles placed upon the path to victory and protect against the curses of one's foes, and return to them and shackle them with their own evil. The root and flowers of the Aconite harvested from this daemon can serve all her dark sorceries and are often employed within talismanic sachets or for the making of tinctures, infusions, potions, powders and incense. As the venom of her green guise brings indiscriminate destruction to all flesh, her harvested gifts must be handled with extreme care and be reserved for the gravest of workings.

Asafoetida

The daemon of the Asafoetida is a mighty spirit with great martial attributes. This daemon can banish sickness, parasitic shades and many kinds of intruding presences. He can forcefully cleanse an area with his fires, but also purify body and soul from the foulest of imprints. He can establish walls of protection around his allies and establish boundaries and enforce magical circles meant to guard against all trespass. He can shield against the curses of others and even return such maledictions back to their sender, but his powers are as effective in magical assault and he can place effective curses upon the enemies and bring them grave misfortune, sickness, and sorrow, or banish them and make them rootless. Besides the banishing, cleansing and offensive attributes, this daemon of the Asafoetida also possesses the powers of summoning and stands guard before the gates leading to the fieriest of shades and spirits of the infernal realms. The powders of Asafoetida blessed by this daemon aid in all his sorceries and are known to serve well the workings of both nigromancy and necromancy, as through his powers such powders or incense, when employed correctly, can arouse the sulphurous flames within other daemons and shades aligned to the workings of aggression.

Belladonna

The daemon of the Belladonna is a most powerful sorceress. Her powers of enchantment, glamour and illusion are immense and she can cause all forms of soul travel and astral shape shifting. This daemon can also grant the powers of astral sight and aid in many forms of scrying and divination, especially when the visions of shades and spirits are sought in the workings of enoptromancy and hydromancy. The blessings of beauty and sexual allure are also hers to bestow and she is known to cast the most potent spells of lust and unbridled passion. She can cause madness and is known to both provoke murderous forms of lycanthropy and cure such afflictions. She is a granter of savage battle frenzy and can bestow strength in combat and bloody victory. This daemon of the Belladonna holds sway also over the darker shades of the graveyards and can summon them in the name of Nebiros.

All parts of the Belladonna empowered by this daemon will, when used in the forms of powder, incense, oil, tincture and infusion, focus and manifest her magical abilities and bestow blessings and curses upon those that her sorcery is directed towards.

Black Hellbore

The daemon of the Black Hellebore is a very powerful spirit with many both dreaded and much sought-after powers. She is a holder of the Cup of Poison with which both body and soul, or the living and the dead, can be destroyed. She is a merciless killer when enraged or treated with disrespect, but also an effective executioner of enemies if entreated correctly. Her power can turn the curses of others against themselves and destroy them by adding her own venom to the power that they had directed towards her allies. This daemon is also a great necromancer and possesses the powers to evoke the shades and make them show themselves and do as they are commanded. As she is a controller of shadows, she can in connection to certain sorceries cloak her allies in darkness and make them unseen by their foes, or erase any astral trace left behind after darker magical deeds. Her darksome fire does not only punish and coerce, but can also be used during the more forceful rites of exorcism, banishing and cleansing. She can both cause and cure different kinds of magically induced states of madness and can even be petitioned when a specific target is to be made possessed by the Dark Dead or by some other destructive devil of the lower spheres. All parts of the Black Hellebore are connected to the witching might of this daemon, but its root is more so than the other parts, when empowered and blessed/cursed by her and can be used in order to access her powers. Such harvested share of her plant is most often employed as powders, for scattering or burning as incense, but also for the making of tinctures, infusions and potions utilised within the Ars Veneficium.

Black Mustard

The daemon of the Black Mustard is a fierce spirit of martial fire. He possesses the ability to sow discord, hatred and cause disruption in the ranks of the enemy and is often entreated to confuse and mislead the pursuers and accusers of his allies. He can cause separation between friends and lovers and by clouding the judgment of those upon whom his spells are cast he can turn even the closest allies against each other. The daemon of the Black Mustard is also a powerful protector and can detect and expose the presence of occult dangers and reverse and break curses aimed at those who have won his favour.

The seeds of Black Mustard, when empowered by this daemon, are especially powerful for the casting of all his spells and are often employed through scattering, but serve also well within some of the workings of fire and smoke.

Black Pepper

The daemon of the Black Pepper is a most potent martial spirit with the ability to both protect and to harm. He can reverse and turn back the curses of hatred, fear and envy directed at his allies and purifies them from all the evil influences placed upon them and is known as a most potent and fiery assistant in all manners of exorcism. He possesses the power to raise shielding barriers that burn trespassers and can fortify many different forms of magical boundaries. He can also grant the gift of invisibility by confusing the minds and senses of those concealment is sought against and erase astral traces left behind in connection to harmful sorcery performed by his allies against others, so that their deeds do not become exposed by other practitioners, or their famuli. The daemon of the Black Pepper can bring great agitation, discord and animosity amongst the ranks of the enemy and cause separation and disorganisation. His fiery essence lends also very well to all workings of malediction and coercion and both man and spirit can be made to yield to his forceful sorceries.

The leaves and fruits of the Black Pepper, when empowered and blessed by this daemon, are powerful tools of protection and attack and can be employed in many different ways within the Sorcerous arts, but are most often employed through scattering and burning, but also within sachets and different forms of tinctures and infusions.

Bloodroot

The daemon of the Bloodroot is a strong spirit with the power to protect and strengthen. He holds sway over the ties of blood and is one of the guardians of ancestral knowledge made accessible through lineage and can aid in the invocations of the Mighty Dead. He is an overseer of pacts, blood oaths and other such rites where familiarity is established and a potential protector of the household of those who correctly petition him for his blessings. He is a great shield against the magical attacks of the enemies and a granter of the martialfires often utilised in the repayment of such indiscretions. Such martial fires can also be employed for the rites of cleansing and exorcism and can with ease remove negative and low vibrations which otherwise would bring sickness and misfortune. The masculine force of the daemon of the Bloodroot lends itself also very well to the workings of love-conjure, especially when a woman is to be seduced or made infatuated. The roots of the Bloodroot plant, when empowered by this daemon, are the main part used in the sorceries of this powerfulspirit and serve most often as sprinkling powder and/or as incense, but also within tinctures, infusions and oils, as well as being suspended over thresholds or carried as talisman.

Calamus

The Daemon of the Calamus is a most powerful enchanter and holds great control over the minds and hearts of man. She possesses the power to bind and to bend the will of those upon whom her spells are cast and force them to do as they are commanded. She diminishes the willpower of those resisting the wishes of her allies and makes them much easier to control and conquer. She also grants protection against many different forms of occult manipulation and mind control and makes sure that her allies are in control of their own thoughts and actions. The daemon of the Calamus can aid in the rites of purification and consecration and remove undesired influences and help in the establishment of the energies and powers required during magical workings. The roots of the Calamus, when empowered by this daemon, will serve well within sachets, sprinkling powders, talismans, oils, infusions and tinctures and can in many different ways be used for the channelling of the sorcerous might of this daemon.

Carnation

The daemon of the Carnation is a mighty spirit with great powers of purification, protection and empowerment. He is a great aid in the banishing of harmful, sickening and misfortune bringing influences and an establisher of wholesomeness and strength. He can assist in many forms of exorcism and banishing rituals and is especially effective when it comes to the dispelling of the illnesses and weaknesses of both body and soul. He is known to be an effective guardian of sacred temples, shrines, altars and fetishes and empowers the manifestations of the spirits invited by his allies to take seat within such places and points of holiness, while blocking the path and banishing those that would intrude uninvited. The daemon of the Carnation is therefore often petitioned to lend power to different forms of blessings and consecrations, especially when holy presence is to be installed within a fetishistic or talismanic form, or when such presence already seated within a suitable form is to be venerated, strengthened and exalted. The flowers of the Carnation, when empowered by this daemon, serve all his workings and can be employed in both fresh and dried form, depending on the context, and serve excellently in sachets, incense, tinctures, infusions, oils and baths.

Chilli Pepper

The daemon of the Chilli pepper is a fiery spirit with immense martial powers. He works with the hottest Points within the realm of the Hortus Vita Infernalis and is both a potent aggressor and defender. He possesses the power to burn and banish unwanted influences and can curse and afflict with the flames of hatred that he can empower. He is often entreated to act as a catalyst for the manifestation and/or activation of the martial powers of other spirits or elements containing heat aligned to his own scourging flames. This daemon of the Chilli pepper can enflame and quicken shades and spirits employed within many forms of assault sorcery and affect their temperaments in such way that they more effectively accomplish their pernicious undertakings. He can cause discord and separation within the ranks of the enemy and agitate them to make strategic mistakes. He can also establish fiery barriers of protection and break many kinds of curses and negative influences directed towards his allies and is in such cases known to burn the 'Evil Eye' of the envious and the spiteful, but he possesses also the attribute to add heat to all fiery passions and can both grant virility and cause sexual desires, if entreated correctly and respectfully. All parts of the Chilli pepper can, when empowered by this daemon, be used in order to call upon and direct his powers, but most often it is the fruits which are used within different forms of tinctures and when dried are employed as powders and incense in order to evoke the fiery blessings and curses of this daemon.

Dodder

The daemon of the Dodder is a most baneful and dangerous spirit.She is a daemon with the ability to drain life-force from living creatures and empty them of all vitality and power. She is a spirit of astral assault and black witchcraft and entreated almost solely within the context of hurtful sorcery. She can trap her targets and coerce them to do the bidding of the few that can win her favours and in ways much more pernicious than the daemon of the Hobblebush tie their foes to wretchedness. This daemon of the Dodder is as a noose of death with the power to strangle and shackle and must be called upon in the names of both Lucifuge and Nebiros and be entreated correctly, with proper rites and offerings, before her powers can be accessed. The stems, or "hair", of the Dodder, when empowered by this daemon, can be used in many different ways in order to direct her baleful influences. They can for example be employed as binding threads, with which effigies are tangled and bound, or be made into powder for strewing or burning.

Fennel

The daemon of the Fennel is a powerful spirit of protection and purification. He can exorcise profane influences and spirits and shield against the curses of the enemy. He holds the power to grant strength, courage and charisma and power to influence the minds of others.

He is especially known for his ability to hold at bay the enforcers of the laws of man and protect against their officious presence. The daemon of the Fennel is allied with many ophitic spirits and often employed when such aspects are to be invoked within the sorcerous rites. He is also a great healer and remover of the stains of disease and can aid in the restoring of vitality lost. The seeds of the Fennel, when empowered by this good daemon, are the most potent link to his magic, but all other parts of a blessed harvest from this daemon can be used for the employment of his powerful sorcery.

Hemlock

The daemon of the Hemlock is a most fierce and deadly spirit, with immense sorcerous powers. She can bring death to the living and quicken, empower and agitate the Restless and Feral Dead. She is often entreated in connection to magical assault and can aid in all kinds of magical assassination, but her Mars-Saturnian powers lend themselves as well to the breaking of the curses of the enemy, counter-attacks and soul-binding forms of ligature. She can also cause frigidity and destroy the virility of those upon whom her spells are cast. She is a protector of poisoners and murderers and can hide them from discovery and make their deeds go unpunished, but she can also point out such individuals, if besought correctly to do so. The seeds, leaves, flowers, stems and roots of the Hemlock, when empowered by this daemon, can be used within all venefic workings

Henbane

The daemon of the Henbane is a powerful spirit of witchcraft and necromancy. She possesses the power to loosen the soul from the body of the living and grant it entrance to the chthonic or the astral realms, but she can as well separate the mind from the body and cause insanity. She can grant the powers of prophecy and aid in many forms of divination and make visible that which otherwise cannot be seen by the physical eyes. She is connected to the realm of the shades of the dead and can summon and control them within necromantic workings. The daemon of the Henbane can control the waters of the realms and is known to be able to cause rain and storms, but also to cause sterility and frigidity.

All parts of the Henbane, when empowered by this daemon, can be used in order to access her sorcerous powers, but the roots are especially powerful when it comes to the workings of the Dead.

High John the Conqueror

The daemon of the Ipomoea Jalapa (also called 'High John theConqueror') is a mighty spirit of victory and conquest. He is a remover of obstacles and an opener of all closed paths, holding the keys to success and glory. He is a granter of luck, money and wealth and a dispeller of weakness, misfortune and fear and is known to confer virility, power and charisma to those that he chooses to bless. He possesses the ability to banish unwanted and negative influences and to protect against defeat and dishonour. This forceful daemon of the Ipomoea Jalapa is also a fierce warrior, with the power to grant martial strength and courage and aid in the vanquishing of rivals and enemies, in all fields of battle. The harvested share most powerfully connected to this daemon is the root/tuber of Ipomoea Jalapa, which when blessed by this spirit becomes a strong carrier of his potent essence and can empower all workings related to his sphere of influence. Such root is most often carried as a talisman or made into powder to be used as incense and, when mixed with suitable carrier oils, such powders can create potent anointing oils of Conquest, Victory and Power.

Hobblebush

The daemon of the Hobblebush is a great protector and a bestower of many sought after boons. He possesses the power to bind all that is harmful or hostile towards his allies and can protect against many forms of magical assault. He can block the paths of the enemies and defeat them through entrapment. The snares of this daemon of the Hobblebush are hard to escape and the barriers and shields that he can establish are even harder to penetrate. Besides his ensnaring and protective attributes, this daemon also possesses the ability to grant good fortune and success in many different areas, and he is for example known to aid both gamblers and thieves. Because of his dominion over the workings of entrapment and binding, he is also petitioned to protect his allies against imprisonment and remove from them all fetters and restrictions on their freedom placed upon them by their adversaries. The part of the Hobblebush most often used in order to evoke the influences of its powerful daemon is the root of his green guise which, when empowered by him, can bind, protect, ensnare, bring success, bless and set free, all according to how he is petitioned and how the harvested parts of his plant are employed within the sorcerous work.

Lily

The daemon of the Lily is a powerful and seductive spirit. She wields the power to enchant and bewitch and can cause attraction and lust. She can manipulate the minds of man and sow the seeds of passion within their hearts. She also possesses the power to break the enchantments of others placed upon her allies and dispel glamour and illusion caused by magical means. She is a holder of the keys to the Lunar Gardens of Dreams and Nightmares and, if entreated correctly, she can aid in many forms of oneiric and astral sorcery and make possible nocturnal congress between souls or spirits. The daemon of the Lily is also a protector and can through distraction make the poisoned arrows of enemies miss their targets. The flowers of the Lily, when blessed by this beautiful daemon, can become employed within many different forms of sorcery channelling power from her essence, but lend themselves especially well to the bewitching work of perfumery and the rites of strewing, in which the dead are honoured and blessed or when the living are to be enchantedl

Liquorice

The daemon of the Liquorice is a mighty dominatrix and an enchantress. She possesses the powers to sweeten hearts, influence minds and bend or break wills. She can cause passion, lust and love and create sympathy where there originally was none and can strengthen all such sentiments where their seeds already have been planted and tended. She can secure fidelity in a lover and make sure that he/she does not want or lust for any other. The daemon of the Liquorice is also a most powerful sorceress with the ability to dominate and subjugate any person upon whom her spells are cast, and her dominion reaches even beyond the realm of the living and can influence and command the dead. She can crush the will of those opposing her allies.

All harvested parts of the Liquorice, when empowered by this daemon, can be used in order to work her witchcraft, but the most potent share of such harvest will always be the sweet Liquorice roots, which hold her full powers to edulcorate and dominate. Such roots are carried as talismans or made into powders and employed within all workings of enchanting and will-bending sorcery.

Male Fern

The daemon of the Male Fern is a spirit with immense powers. He can conceal and make invisible and protect against all manners of baneful sorcery. He can make the curses and the foul emanations of the evil eye of the enemy miss their targets and rebound back upon him- or herself. He can also bring luck, wealth and success and point out hidden treasures and disclose other such veiled sources of material abundance. This spirit is also well-known for his mastery of the arts of enchantment and love-witching and can cause passion, lust and love within the hearts of those upon whom his spells are cast. The daemon of the Male Fern is also secretly connected to the realm of the shades and holds within himself links to the powers of the Most Ancient Dead and is thus also connected to the Mysteries of the Mound. He also possesses the powers of Oath-Binding and covenants entered into in the presence of this daemon will bind both body and soul. He can cause rainstorms and reveal the past and the future to those that he chooses to confer his blessings to. The leaves and root of the Male Fern, when blessed by this daemon, can channel his powers and blessings and while the leaves are often burnt in order to cause rain or to establish barriers of protection, the root which must be harvested at twelve o'clock, during the Midsummer night, is kept as a sacred talisman with the power to grant protection, wealth, luck and love, but also to disclose certain other mysteries pertaining to the Hortus Vita Infernalis. According to tradition there are also certain rites through which one can harvest magical seeds and flowers from this daemon, which if obtained grant all his most potent blessings and empowerments.

Mandrake

The daemon of the Mandrake is a mighty king amongst the spirits of the Hortus Vita Infernalis with a multitude of sorcerous abilities. This powerful spirit of the Devil's Root possesses and can dispense the blessings and curses of both Saturn and Venus and still manifest its powers through the liminal points of Mercury. He is a Candle Bearer of the Underworld and the Torch of Spirit illuminating the darkness of the grave. His secrets are connected to the chthonic realm and to the manifestations of spirits receding therein and he is a keeper of their mysteries. He is a spirit connected to the workings of many necromantic sorceries and possesses the ability to aid in the manifestation and even materialisation of discarnate shades and spirits.

Besides his esoteric powers connected to the realms of death and the dead, the daemon of the Mandrake is also known as a master of Venusian Love—Witching and can enflame hearts and manipulate the minds of those upon whom his enchantments are cast. He can grant virility and fertility, provoke lustful passions and cause attraction. He can also grant bountiful harvest, riches and multiply one's earnings and even point out hidden sources of wealth and lead his allies to concealed treasures. The spirit of the Mandrake is likewise a legendary protector and can turn back the attacks of the enemies towards themselves and banish unwelcomed and harmful shades and spirits and grant victory in all battles, if entreated correctly to do so. He possesses the power to command and bind lesser spirits and ghosts and make them do the bidding of his allies. He can likewise aid in the seating of spirits within the rites of ensoulment and telestic consecration and enliven talismanic forms with their essences. His are also the powers of Soul-Flight and Spirit—Sight, which he can bestow upon those whom he chooses to bless, but he can also cause poisoning, madness and death, if enraged, offended or conjured purposely to do so. All parts of the Mandrake, when empowered by this daemon, can be used within his multifaceted witchcraft, but it is the root of the Mandrake which, if properly harvested, will he directly and fully charged with the spiritual essence of this Hortus Vita Infernalis. Such root is a living fetish enspirited by this daemon and often a king amongst the legions of the faithful and mighty famuli.

Masterwort

The daemon of the Masterwort is well-known for his strength and commanding powers. He holds the sceptre of dominance and subjugation, but can also grant control and focus. He makes his allies rulers of men and commanders of spirits and can confer charisma, confidence and willpower. This spirit is also a great protector and a banisher of harmful, obsessing and possessing spirits and a potent dispeller of the misfortune and sickness that they can cause. He can strengthen the manifestations of spirits and aid in their enthroning within the holy rites of telestic ensoulment and

empower the psychic senses with which all such manifested aspects of the invisible realms can be perceived. The daemon of the Masterwort can also aid in the defeating of rivals and grant physical protection against magical but also physical attacks and dangers and is known to be able to both shield against and heal gunshot and knife wounds. All parts of the Masterwort, when empowered by this daemon, can be used for the gaining of his blessings and protection, but it is the root of the Masterwort that carries the strongest enlinkment to his magical powers and such root is often carried as a Talisman of Mastery and, when used in powdered form, often employed within sachets and powders.

Mugwort

The daemon of the Mugwort is a cunning enchantress with immense sorcerous might. She is one of the keepers of the keys to the Lunar Gardens of Dreams and Nightmares and a possessor of the ability to strengthen and focus the powers of the sleeping mind. She can cause lucid dreaming and aid in different forms of astral expeditions and even shape the dreams of those upon whom her spells are cast.

She can grant the gift of Spirit-Sight and the powers of prophecy, especially in connection to the rites of oneiromancy, enoptromancy and hydromancy. Her dominion over the lunar currents makes her also a mistress of shades and she possesses the ability to both evoke and banish them by increasing or decreasing their astral substances.

The daemon of the Mugwort is also a powerful eliminator of turbid energies and a banisher of the shades and spirits of misfortune and sickness, but if provoked, or purposely entreated to do so, she can also summon the baneful spirits and shades of the astral and strengthen their presence where they can do the most damage. The leaves and root of the Mugwort are, when blessed by this spirit, direct links to her sorcerous abilities and can be employed in sachets, powders, incense, infusions, tinctures and oils.

Mullein

The daemon of the Mullein is a spirit of powerful sorcery, connected to both the workings of protection and the darker rites of the chthonic mysteries. She is a guardian of the thresholds between the Realms of Green and the Kingdom of the Skulls. She holds mastery over many forms of witchcraft pertaining to the spheres of the Roaming Souls and can empower or hinder any form of astral aggression. She is especially known for her ability to shield against nocturnal attacks within the oneiric planes and is a most potent banisher of the parasitic shades and spirits that afflict their victims through nightmares. The aspects of her powers connected to chthonic rites are often evoked during the necromantic workings and are especially well employed within the sending of the Dark Dead, as she possesses the ability to strengthen their presence and open up the closed astral pathways standing between them and their targets. The daemon of the Mullein is also well known for her aid to the Mighty Dead and can, if employed correctly, strengthen their manifestations and banish the profane shades when such Holy Dead are called upon. The stalks and flowers of the Mullein, when blessed by this spirit, can serve within many powerful workings relating to oneiric/astral attack and defense, necromantic and sorcery, baneful workings in connection to the darker dead and the summoning of spirits. Dried flowers of Mullein, when used to dress a black candle that has been anointed with Necromancy Oil, can become employed as spirit lanterns illuminating the obscure pathways leading to and from the Other Side and when coated with wax or dipped in fat and given flame to such flowers of the Mullein can be used as spirit beckoning torches, with the power to make visible and manifest both ghosts and spirits.

Oregano

The daemon of the Oregano is a spirit of protection and a potential conferrer of manifold blessings. He is a possessor of the powers of becharming and can cause and strengthen love and sympathy between man and woman. He is a dispeller of sickness and negativity and a shield against the causers of poverty. His protection stretches from shielding against the interfering lackeys of the law to the banishing of nightmares and unwholesome astral currents. His blessings can aid in obtaining the gift of prophecy and are especially helpful in connection to the workings of oneiromancy. The daemon of the Oregano is known as one of the friends of the dead and can bring them empowerment and blessings, if petitioned to do so. The leaves and flowers of the Oregano, when blessed by this spirit, can be employed in order to access his sorcerous powers and are especially well utilized within sachets, powders, oils and incense blends meant to evoke the powers of this daemon of Hortus Vita Infernalis.

Patchouli

The daemon of the Patchouli is a powerful spirit and a bringer of wealth, lust and protection, but can also aid greatly in darker forms of sorcery. This daemon possesses both male and female attributes and forms, but within our Work it has more often taken masculine guise when interacted with. He is an enticer of lust and a generator of attraction and can cause the heat of passion even within the most frigid. He is a breaker of the curses of the enemy and a dispeller of misfortune, with the power to attract money and wealth. When employed within the rites of reversal, his magic can rebound the spells of the enemy back upon themselves and afflict them with their own poison. The daemon of the Patchouli is also one of the holders of the secrets of the Black Earth and possesses vast powers when it comes to the rites of spirit manifestation and the grounding and seating of non—temporal essences within the workings of both low and high fetishism. He also possesses the ability to strengthen and focus currents related to the chthonic spheres and can greatly benefit varied forms of sorcery in which the dead and other inhabitants of the Kingdom of the Graves are summoned and put to work. The leaves of the Patchouli, when blessed by this daemon, can be used in order to evoke the powers of this spirit and are especially suitable for the workings of incense, sachets, oils and tinctures, as well as within the sacred rites of perfumery.

Poison Ivy

The daemon of the Poison Ivy is a harsh spirit, but also a very powerful one. She can protect her allies and surround them with a fiery wall of protection and close the paths of their foes. She can bind the enemy onto damnation and cause them to fail and suffer defeat and hinder them from making any hostile advances towards those whom she chooses to defend. She is a strengthener of magical boundaries and circles and can keep out all unwanted influences. The daemon of the Poison

Ivy is also connected to the secrets of the chthonic rivers of the dead and can within certain rites aid in the evocation of the dead, especially those of a darker nature. She is also one of the guardians of pacts and covenants and a punisher of oath breakers, The leaves and stem of the Poison Ivy, when empowered by this daemon, are connected to her magical powers and may be employed in sachets, powders, incense, oils and tinctures.

Poppy

The daemon of the Opium Poppy is a powerful enchanter and mesmeriser of both the living and the dead. She holds the keys to the realm of sleep and to the Fields of Dreams and Nightmares and can manipulate both the cycles of sleep and the nature of dreams.

She can aid in the intrusions into and the reshaping of the dreams of others and empower all workings of oneiromancy. She is for example known to be an opener of the intersecting paths of the living and the dead within the realm of dreams and can be petitioned to aid in different forms of astral communions between the soul of the living and shades or spirits of the departed. Her sorcery can bring solacing slumber with pleasant dreams or troubled sleep, harrowing nightmares and astral torments. She can, because of her dominion over the astral currents and Shades of the Lunar Gardens, grant invisibility and cause concealment through the inducing of confusion and forgetfulness in the minds of those upon whom her spells are cast. The flowers, seeds and seedpods, but also the roots of the Poppy, when blessed and empowered by this daemon, will serve all her enchantments and can be employed in diverse manners, like for example within sachets, incense blends, infusions and tinctures, or through the scattering of the seeds where her influences are meant to be made manifest.

Rue

The daemon of the Rue is one of the most powerful warriors and defenders amongst the Legions of the Hortus Vita Infernalis. He is a wielder of immense martial power and bearer of the Green Flame of Purification. He possesses the ability to banish all profanity and all spiritual unwholesomeness and is often employed during the banishing of the obsessive dead and the removal of the stains left behind by such shades. He is also a breaker of the curses of the enemy and a most potent shield against the poisonous currents that by the hateful, jealous and the envious are directed towards his allies. The daemon of Rue is an effective dispeller of misfortune and sickness and can remove the parasitic shades and spirits that cause such misery. He is also a potential bringer of fortune and if entreated correctly can aid in matters regarding passion and love, but in such contexts he must often be paired with a more Venusian spirit in order to enflame hearts. His powerful green flames can also burn the minds of the foes of his allies, incinerate their good fortune and make their lives bitter, if petitioned to do so within the context of magical warfare. The leaves of the Rue, when empowered and blessed by this spirit, are amongst the most potent cleansing elements in existence and are most often employed as incense and in tinctures, but if carried in sachets they also constitute as powerful amulets against the evils of both the living and the dead.

White Sage

The daemon of the Sage is a most potent protector and preserver. He holds the power to elevate the spiritual vibrations of any space, thing or person and to banish sickness, misfortune and misery bringing shades and spirits. He is a most powerful cleanser and dispeller of unwholesomeness and profanity and a bringer of exaltation and illumination, as he is a potential opener of the paths towards the attainment of wisdom. His powers remove the cause of misfortune and make possible the manifestation of good fortune and accomplishment. He is avery effective guardian of the sacred spaces, such as temples, altars and shrines, and a potent shield against the harmful emanations directed consciously or unconsciously at his allies.

In contrast to the more harsh cleansings by the martial fires of, for example, the daemon of the Rue, this daemon does not only banish profanity with his scorching fires, but he also elevates and illuminates any worthy aspects of that which he purifies. The daemon of the Sage is also a great aid in the rites of divination and in the development of psychic abilities because of the cleansing and elevating effects that he has on both the physical, astral and mental levels of existence.

All parts of the White Sage, when harvested without the use of iron and with the blessing of this good daemon, can he used within the sacred rites of purification, consecration and elevation, but it is primarily its dried leaves that serve the workings of fire and smoke, but can also effectively be employed in sachets, infusions, tinctures and oils.

Stinging Nettle

The daemon of the Nettle is a fierce spirit with the ability to both defend and attack. He holds within himself a burning flame with which he can cleanse impurities, banish unwanted shades and spirits and remove sickness and misery. He is a breaker of the curses of the enemy and can make their poisoned darts rebound back upon themselves. He is a dispenser of the shielding wall of fiery protection and a strengthener of boundaries, circles and borders meant to keep out all hostile and profane influences. He is also a potential granter of virility and a provoker of flaming passions and lust and, if entreated correctly, he can set aflame the hearts and minds of those that become becharmed by his powers. The daemon of the Nettle is also a potent agitator and can sow the seeds of discord and hatred amongst the ranks of the enemy and make them turn against each other.

The leaves of the Stinging Nettle, when blessed by this daemon, are a most effective link to his powers and may be employed in sachets, powders, incense, infusions, tinctures and oils and will channel his fiery essence for the sake of blessing or cursing.

Thorn Apple

The daemon of the Thorn Apple is a powerful spirit of witchcraft. She holds dominion over the darker currents of the chthonic streams and is connected to the sorceries employing the Dark Dead. She can arouse, empower and control such shades and make them do the Nebiros. She can also shield against such shades and other forms of magical hostility and reverse the flow of such sorcerous poison and direct them back towards their points of origin. When petitioned within the context of magical warfare she can direct her transfixing power towards the enemy in order to bind, drive insane or even cause painful and often slow death. The daemon of the Thorn Apple is also one of the holders of the keys to Spirit Flight and a granter of the Second Sight and can, if entreated respectfully and correctly, aid in the achievement of Sabbatic Congress with the spirits and in the opening of the Eye of Night. All parts of the Thorn Apple, when empowered by the blessings and curses of this daemon, can be used within her sacred rites and serve well in sachets, powders, infusions, tinctures, oils and incense.

Tobacco

The daemon of the Tobacco is one of the most powerful spirits amongst the Hortus Vita Infernalis and a force indispensable within our Work. He is a holder of the quickening, empowering, cleansing and incinerating flames of the martial spheres, but holds also the essence of Saturnian poison and can bless as well as he can effectively curse.

Within the baneful rites of vengeance, punishment and warfare, his powers serve to direct the arrows aimed at the hearts of the enemies and focuses the venomous currents to hit their targets. He is a messenger of the gods and bridge between the flesh and the spirits.

He can open and close the pathways between the elemental kingdoms and holds even the keys to the Mound and can therefore aid greatly in all forms of invocation, evocation and manifestation of shades and spirits. He can effectively act as catalyst for the awakening and arousal of other spirits and is therefore employed within countless contexts where his influence is sought in order to boost the powers and presences of other such spiritual essences. The daemon of the Tobacco is also a great commander and ruler with the ability to manipulate minds and bend the will of man, shade and spirit.

Valerian

The daemon of the Valerian is a powerful spirit of witchcraft with powers ranging from Venusian enchantments to Saturnian bindings and curses.

She possesses the ability to banish unwelcome visitors and prevent them from crossing the boundaries fortified with her aid.

Her protection holds both against man and spirit, and in her protective aspect she is especially potent as a dream guardian, shielding against both nocturnal attacks during sleep and preventing hag—riding and nightmares. She can banish hostile forces directed at her allies and break the curses of the enemy, while at the same time returning the harmful currents back to the sender.

Her Venusian powers lend themselves well to the igniting of passion, lust and love within the hearts of man and woman, and she is especially known for her power to reunite lovers that have separated. Within such workings of love-witching she is most potent when coupled with a suitable shade to command and direct for the turning of the hearts of her target, and she is therefore known to work with the dead within such contexts, especially when the target of the spell is stubborn and requires additional manipulation of heart, soul and mind. The daemon of the Valerian is intimately connected to the workings of the dead. She can strengthen and control the shades of the dead, as well as banish them, and can within the rites of malediction direct the most ravenous shades to do the bidding of those that she chooses to bless.

She can also, in her wrathful aspect, bring damnation and misfortune upon the enemy without the aid of any other spirits or shades, as she holds within herself a hidden force of destruction, but when combined with other more pernicious elements, shades and spirits this fatal aspect of her powers increases tenfold in potency. The roots of the Valerian, when empowered and blessed by this daemon, are the most powerful link to her sorcerous might and can be employed in countless ways in order to cast her spells.

Wormwood

The daemon of the Wormwood is a most potent spirit of protection, divination, summoning and aggression. He wields the powers of Mars, but possesses also hidden links to the Saturnian and chthonic spheres.

He is a mighty shield against the parasitic larvae and other possessive shades that may become attached to the souls of the living and can effectively repel and banish them, but because of his hidden connections to the spheres of death and the dead, he can also use his fires to heat up, agitate and quicken such shades and spirits inhabiting the lower astral, all in accordance to how he is petitioned. Within the rites of spirit summoning, he is often employed in order to aid in the manifestation of the spirits evoked and can within such context grant active energetic substance through which the disincarnate may move within and affect the material realm. He can protect against and break the curses of the enemy and bring bitterness and misfortune to those that his wrath is turned against. The daemon of the

Wormwood is also a granter of the Second Sight and a conferrer of the powers of divination and prophecy, especially when paired with the spirit of Mugwort, and can aid in the mastering of necromancy, oneiromancy, enoptromancy and libanomancy. He is also well known for his ability to strengthen any and all psychic abilities possessed by those that he chooses to bless, but he can also enflame the mind of man in harsher manners in order to afflict with delusion and madness. All parts of the Wormwood, when empowered by this daemon, will act as potent links to his powers and may be employed within sachets, strewing powders, amulets, incense, tinctures, infusions, oils and in many other ways, all depending on intention and context.

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